

World's Temperance Centennial Congress

Saratoga Springs, N. Y.

June 14-23, 1908



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History of the World's Temperance
Centennial Congress and *Memorial*
of *Dr. Billy J. Clark* held
at Saratoga Springs, N. Y., June 14-23, 1908



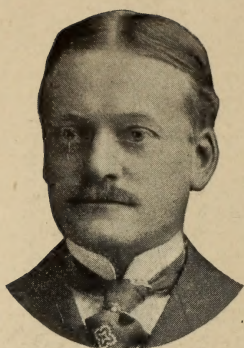
Edited and Compiled by Rev. J. H.
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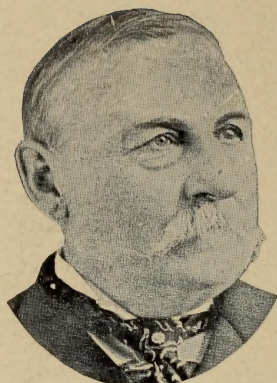
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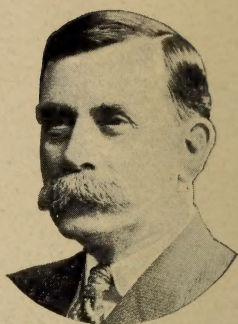
Founders of the First Temperance Society in History, and Mawney House, in which the Society was Organized



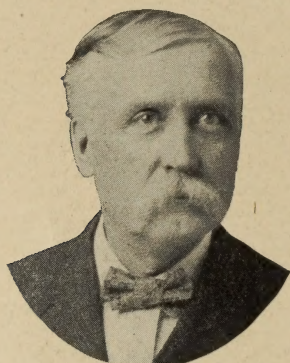
Alfred L. Manierre



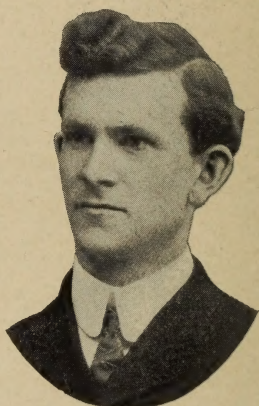
Wm. T. Wardwell



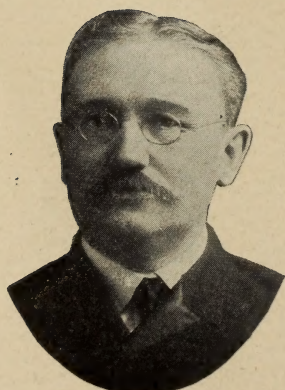
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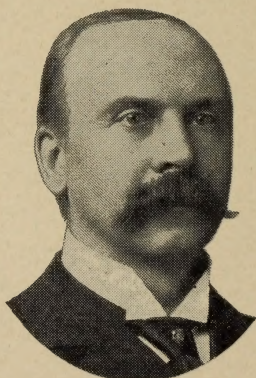
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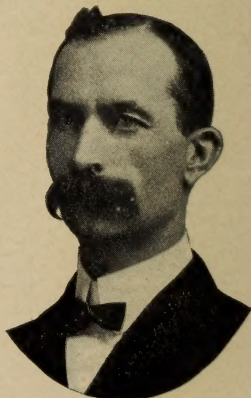
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John McKee



Chas. E. Robbins

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DEDICATION

To Hon. Wm. T. Wardwell, Captain
Henry M. Randall, Alfred L. Manierre,
Esq., John McKee, Levi Hoag, Charles E.
Robbins and Rev. Clinton J. Taft, whose
hearty co-operation and generous support
have been a constant source of inspiration
and encouragement to me through several
trying years, this little book is affectionately
dedicated by the compiler.

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INTRODUCTION

During the months of preparation for the World's Temperance Centennial Congress, I was in receipt of letters and personal requests to gather up the papers, addresses and reports of the Congress and publish them in a volume for permanent use. In attempting to comply with these numerous requests, two lines of action were open to me, viz.; To publish the papers and addresses in full, which would require a very large volume and consequently an expensive one which probably would be purchased by only a very few, or to publish a small volume at a very moderate cost, containing a summary of the proceedings of the Congress.

After mature reflection and consultation with many in a position to advise me, I determined upon the latter course. Many of the more important papers have already been published, and others will be, so that they will come within the reach of those desirous of obtaining them, while this book will give a somewhat brief but altogether comprehensive report of the entire Congress, and the price will make it possible of a very wide circulation.

This explanation seems due those who took part in the Congress, to whom the first appearance of the book may be somewhat of a disappointment because of its failure to give their papers and addresses in full; but reflection will, I think, justify the wisdom of the course adopted.

J. H. DURKEE.

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CHAPTER I.

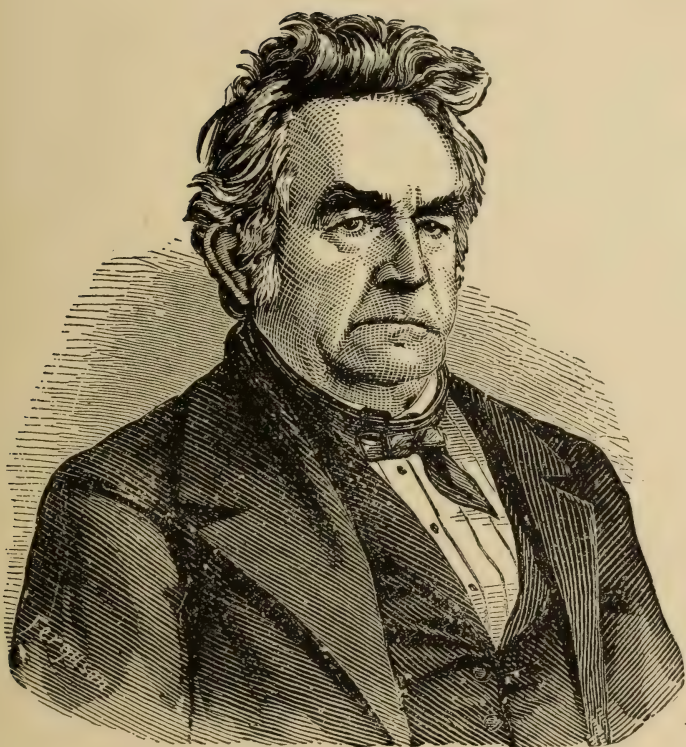
The First Temperance Society in History

In the year 1808 there was organized in the town of Moreau, Saratoga County, N. Y., the first temperance society of which we have any reliable history. It was called the "Union Temperate Society of Moreau and Northumberland." The by-laws, as first adopted, contained twenty-six articles. The first officers were as follows: President, Sidney Berry; vice-president, Ichabod Hawley; secretary, Dr. Billy J. Clark; treasurer, Thomas Thompson; trustees, Charles Granger, Gurdon Sill and Cyrus Wood.

The moving spirit in the organization of this society was Dr. Billy J. Clark. Dr. Clark was born in Northampton, Mass. At the age of six or seven years he removed with his parents to Williamstown, and a few years later to Pownal, Vt. At this place his father opened a sort of general store, selling, among other things, "ardent spirits." The son, though young, soon saw the harmful effects of the drink traffic, and abandoned the business, and soon began the study of medicine with Dr. Caleb Gibbs, of Pownal. Two years later, in 1797, he entered, as a student, the office of Dr. Lemuel Wicker, of Easton, Washington County, N. Y., where he remained until March, 1799, when he commenced the practice of medicine in the town of Moreau. He opened his office not far from what was afterward known as Clark's Corners, about three miles west of Fort Edward and five miles south of Glens Falls.

"From his home in Moreau, Dr. Clark for thirty-four years went up and down the long stretches of his rides, ministering faithfully to the sick." Here he "was afforded exceptional advantages for observing and studying the effects upon the people of the prevailing intemperance, which had taken a particularly strong grasp upon the people among which he had come to dwell." For nine years the burden of the drink evil pressed more and more heavily upon his heart. "At a court of common pleas, during the winter of 1808, he attempted to organize a central county temperance society, but without success, all the members of both bench and bar pronouncing the proposed project (to say civilly the least of it), visionary and impracticable."

But Dr. Clark was not discouraged. On a stormy night in March, 1808, after a day of toil and anxiety in visits to his patients, dripping with rain and covered with mud, he uncere-



From your Father
W. J. Clark.

moniously entered the parsonage, and abruptly accosted his pastor with the words. "Sir! We shall become a community of drunkards, unless something is speedily done to arrest the progress of intemperance."

As a result of his agitation of the matter, due notice having been given to the people of the towns of Moreau and Northumberland, a meeting for the purpose of forming a temperance society was held at the public house of Captain Peter L. Mawney, at Clark's Corners, on April 13, 1808. Resolutions were adopted, the chief of which was that "In the opinion of this meeting it is proper, practicable and necessary to form a temperance society in this place; and that the great and leading object of this society is wholly to abstain from ardent spirits." A committee, of which Dr. Clark was chairman, was appointed to prepare the by-laws of the organization, and twenty-three persons enrolled themselves as members.

Those most intimately associated with Dr. Clark in this movement were his pastor, Rev. Lebbeus Armstrong, Hon. Gardner Stow and Mr. James Mott.

THE PARENT SOCIETY

Lebbeus Armstrong was born in November, 1775, at Bedford, Westchester County, N. Y. March 15, 1804, he was installed as pastor of the Congregational Church in Northumberland, "a part of which, containing its meeting-house, is the town of Moreau." Here he came in close touch with Dr. Billy J. Clark, and as he himself expressed it, became (through the influence of his family physician) a pioneer subscriber to the pledge of the first organized temperance society, the parent temperance society, ever known to exist in our land or world."

Hon. Gardner Stow was born at Orange, Mass. When a child he removed with his father's family to Washington County, in the state of New York, and in 1802 he went to Bolton, Warren County, on the west shore of Lake George. In the year 1806 he entered the law office of a Mr. Weston, at Sandy Hill, Washington County. Here he formed the acquaintance of Judge Cowen, an acquaintance which ripened into warm friendship, lasting until the death of the latter. Mr. Stow finally removed to the city of Troy, where the last years of his life were spent. During the administration of Governor Seymour he was chosen attorney general of the state. It is worthy of note that Mr. Stow was "the first who advocated legislation to prohibit all traffic in intoxicating liquor, as a beverage." This he did in the year 1834, in an address delivered at Keeseville, N. Y., which address was afterward published in pamphlet form.

James Mott was born in Dutchess County, N. Y., but during



Lebbeus Armstrong.

his childhood the family moved to the town of Halfmoon, in Saratoga County. Here the rest of his life was spent, his residence being nearby the school-house in which the second meeting of the Moreau and Northumberland Temperance Society was held, and where the organization was completed. Here, during the year 1809, he presided over this society, which in 1808 he helped to form. Mr. Mott's family became connected, by marriage, with that of the Anthonys, "so celebrated in the cause of temperance and human rights, as advocated by Mason Anthony, of Cayuga County, and Susan B. Anthony, of Rochester."

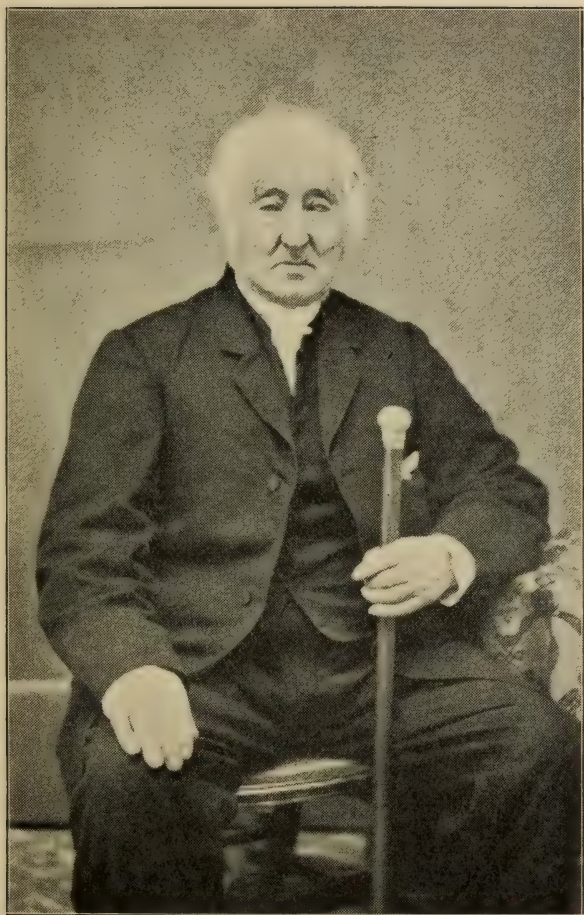
To celebrate the 100th anniversary of the founding of this First Temperance Society, a World's Temperance Centennial Congress was held at Saratoga Springs, N. Y., from June 14 to 23, 1908.

The attendance, while not large numerically, was remarkable both in its personnel and in the great breadth of territory represented.

A service was held at Glens Falls, at the grave of Dr. Billy J. Clark. A Memorial Tablet was unveiled, with appropriate services, at Clark's Corners, near the spot where the first Temperance Society was organized.

The following organizations participated in the Congress, viz.: International Supreme Lodge, I. O. G. T.; National Lodge, I. O. G. T.; Saratoga County Lodge, I. O. G. T.; New York State Historical Society; Free Methodist Denomination; Presbyterian Denomination; Society of Friends; Baptist Denomination; Disciples; Sons of Temperance; National Purity Federation; Editors; Dominion Alliance of Canada; Acorn League; National Temperance Society; Society for the Study of Alcoholism; International Reform Bureau; Unitarian Temperance Society; Saratoga County Sunday School Association; Christian Civic League of Maine; United Society of Christian Endeavor; Epworth League; Baptist Young People's Union; Young People's Prohibition League; Loyal Temperance Legion; Young Woman's Christian Temperance Union; Juvenile Temple; Young People's Christian Temperance Union; Young Men's Christian Association; Inter-Collegiate Prohibition Association; Scientific Temperance Federation; Saratoga County Woman's Christian Temperance Union; National and New York State Woman's Christian Temperance Union; Twentieth Century Pledge-Signing Crusade.

The Governors of twenty-nine states appointed official representatives. The following countries, outside of the United States, were also represented: England, Scotland, Germany, Sweden, Iceland, India, New Zealand, Australia, Canada.



James Mott

CHAPTER II.

General Section

On Sunday, June 14, the pulpits of Saratoga were occupied by speakers who had come to attend the Congress. At 3 P. M. the first Mass Meeting was held in Convention Hall, Rev. J. H. Durkee of Rochester, N. Y., Chairman of the Promotion Committee, presiding. In opening the meeting, Mr. Durkee said, in part:—I congratulate the people of Saratoga Village and Saratoga County on the event which is the occasion of this Congress. This is *Saratoga's celebration*. To Saratoga County belongs the high honor of being the birthplace of the great Temperance Reform. This is *not a Convention*, but a *Congress*, made up of sixteen or eighteen different organizations from around the world. Churches, Young People's Societies, Temperance and Reform organizations of every name and nature, are to be represented here during the next few days. We outsiders have come to help you do honor to the memory of Dr. Billy J. Clark and his associates, and we hope that you will not regret our coming to your beautiful village."

Prof. Geo. C. Flint of Saratoga led the audience in singing "America"; Rev. J. A. Hamilton, D. D., pastor of the First M. E. Church, read the thirty-seventh Psalm, and Rev. E. A. McMaster, pastor of the Second Presbyterian Church, offered an earnest prayer.

Mr. Durkee introduced Rev. C. H. Mead, D. D., of New York City, who paid a fine tribute to the memory of Dr. Billy J. Clark and gave many interesting anecdotes of his long career in the Temperance work. He said in part: "I remember that I was, years ago, in a Massachusetts town where there were many very old elm trees, just such as make beautiful the streets of Saratoga, and as I lay under one of them I fell to wondering how long it had grown, who planted it, and whether the planter had thought of the pleasure and comfort it would give coming generations. With such a tree the work of Dr. Billy J. Clark may be compared. It was a tiny seed, such as a man might hold hidden in his hand, that he planted, but now, after a hundred years, the branches overshadow the earth—a witness that good work, though unbacked by power or place, shall not perish.

"Dr. Clark was only a country doctor, living a country doctor's hard life. He saw the evil effects of the heavy drinking then practically universal, and he set himself to do what he could against it by joining his friends together into a society the aim of which was temperance in the use of liquor. He had



Rev. C. H. Mead

a hard fight—to oppose even a foolish social custom is always hard—but the seed he planted has gloriously grown, for he put himself into its planting. Every reformer must so give himself, if his work is to live. It is this kind of men that God puts on earth to help the world. How does a man live, as a help or a hindrance to his fellows? This is the question by which the worth of men is tried.

"Dr. Billy set a great work on foot without knowing it. He strove to snatch men from the fire. Prohibitionists think today that it is better to put out the fire. Perhaps the party may never come into power, but the principle for which it stands must finally triumph, even as the sun at length will pierce the thickest clouds.

"The world does not know its heroes. In the battle of humanity we cannot tell who is doing the greatest work. Where God places us, there we belong. May all be able to say at last, 'Lord I have done what I could, do Thou make my work perfect.'"

The Benediction was pronounced by Rev. Wm. Durant, D. D., of the First Presbyterian Church.

Monday, June 15, at 10 A. M., the first regular session of the Congress was called to order by Rev. J. H. Durkee, who used for the first time the Gavel made from a rafter taken from the old home of Dr. Billy J. Clark. This Gavel is of Pine, stained and polished, with a band of gold bearing the inscription; "1808—From a Rafter in the Old Home of Dr. Billy J. Clark, Founder of the First Temperance Society,—1908."



Rev. Geo. H. Vibbert

The first paper, giving a "Review of the Temperance Conditions of the World in 1808," prepared by Rev. Geo. H. Vibbert, D. D., of Springfield, Mass., follows:—

"The Bible not only contains a Divine Revelation; it is also an intensely human book, as it tells us of men and women who spoke and acted as men and women of today would speak and act under similar circumstances. In the time of the writer of the book of Ecclesiastes, there were people who contended that old times were best, just like men who are today talking about the 'good old days.' The Bible-writer knew the pessimists of his time, and reproved them; 'Say thou not that the former days were better than these, for thou dost not inquire wisely concerning these things.'"

We can not thoroughly estimate the progress of a reform by a decade or a generation. As the Rev. Dr. Chapin said of the progress of Christianity, 'If we examine the tide-water marks of centuries, we shall find the great deeps heaved up to a higher level.' So if we go back a hundred or more years, we can learn whether the Great Reform has advanced.

A hundred years ago, and before, nearly all men and some women drank liquor. There were very few total abstainers among men of all sorts and conditions. Liquor was thought to be necessary and useful, and that health and strength could not be maintained without alcoholic drinks. Rev. Dr. Richard Eddy, in his 'Alcohol in History,' quotes from 'Memoirs of the Historical Society of Pennsylvania', probably about 1700,—'It is probable that the first settlers used spirits principally to prevent

the bad effects of drinking water, to which they had not been accustomed in Europe. They imagined the air and water of this hot climate to be unwholesome. The immediate bad effects of cold water, when heated with exercise in Summer, and the fevers and agues which seized many in the Autumn, confirmed them in this opinion, and not having conveniences to make beer that would keep in hot weather, they at once adopted the practice of the laboring people in the West Indies, and drank rum. As money was scarce and laborers few, and business often to be done that required many hands, friends and neighbors were commonly invited to raisings of houses and barns, grubbing, chopping and rolling logs, that required to be done in haste, to get in the crops in season. Rum and a dinner were provided on these occasions. Rum was drunk in proportion to the hurry of business, and long intervals of rest employed in merry and sometimes angry conversations. A considerable degree of roughness and rusticity of mind and manners prevailed, and for some time increased in the generations that succeeded the first settlers. For this I shall call to view several reasons;—but more than all, the free use of rum at vendues, at frolics and in hay time and harvest’.

Dr. Eddy quotes concerning ‘Huntington County, Pennsylvania, settled in 1754’; ‘The deadly practice of drinking whisky prevailed among Judges of the Courts, members of the bar, ministers of the Gospel, physicians and patients, farmers and mechanics, servants and laborers. It was used when we were born, when we were buried; when we rose in the morning, when we went to bed at night; before dinner and after dinner; when we were full and when we were hungry; when we were sick and when we were well; when we were cold and when we were hot. It was the universal panacea.’

‘In 1759 there were forty-eight drinks in use in North America, forty-three of which were intoxicating.’

John Adams, President of the United States, in his diary of Feb. 20, 1760, wrote:—‘At the present day, licensed houses are becoming the haunt of loose, disorderly people of the same town, which renders them offensive and unfit for the entertainment of a traveller of the least delicacy.—The consequences of these abuses are obvious: Young people are tempted to waste their time and money to acquire habits of intemperance and idleness, that we often see reduce many to beggary and vice, and lead some of them, at least, to prison and the gallows. The reputation of our country is ruined among strangers, who are apt to infer the character of a place from that of the taverns and the people they see there. But the worst effect of all, and which ought to make every man who has the least sense of his privilege

tremble, these houses are become in many places the nurseries of our legislators. An artful man who has neither sense nor sentiment may, by gaining a little sway among the rabble of a town, multiply taverns and dram shops, and thereby secure the votes of taverner and retailer, and all.'

The Rev. S. Kirkland thus describes the manner of keeping Christmas in the Mohawk Valley, N. Y., in 1769:—They generally assemble for reading prayers or Divine Service, but after, they eat, drink and make merry. They allow of no work or servile labor on ye day or ye following; their servants are free, but drinking, swearing, fighting and frolicking are not only allowed, but seem to be essential to ye joy of ye day.'

Dr. Eddy, writing of 1792-8, declares:—'Nearly everybody drank, and the chief items in the expense of town officials, religious conventions or associations, ordination of ministers, raising the frames of church edifices or dedicating the completed churches, were generally for liquors furnished and consumed.' 'Two barrels of New England Rum' were among the articles which the Parish Committee of North Carver, Massachusetts, were ordered to procure for the use of the visitors invited to assist in raising the frame of their new meeting house. 'Eight barrels of rum' are among the items of a bill in the writer's possession, for extensive alterative repairs and enlargement of a church in Boston, in 1792.

The Presbyterian Banner says:—'In the Presbytery of Newcastle, Pa., a minister was disciplined, not for making whiskey, but for making a bad article.' 'A devoted Presbyterian minister, Rev. James Crowe, some years after the beginning of the present century,—19th—removed from Kentucky to Southern Indiana. At that time the people there had no money to pay the minister's salary or to build a house of worship. Mr. Crowe, as Rye was plenty and cheap, erected a distillery and put it in operation, and with the proceeds his salary was paid and the house of worship erected.' Origin of the famous Old Crowe Whiskey.

When the Rev. Dr. Ide of Medfield, Mass., was a young man, he found that when he made pastoral calls and drank liquor in every house he visited, his head troubled him. He decided that no Christian man had a right to indulge in any habit that hindered the discharge of his duties; so he became a total abstainer. He announced that he would preach two temperance sermons on successive Sunday mornings. He preached the first one, and on the second Sunday morning some one, in derision, wheeled a barrel of rum upon the church steps.

Charles Francis Adams, in his 'Three Episodes of Massachusetts History', said; 'The drinking habits of the last century,—18th—generated a class of diseases of their own, besides

Delirium Tremens. Men broke down in middle life, dying of kidney and bladder troubles, or living with running sores that could not be closed. Rheumatism was more prevalent then than now. Bright's Disease they used to call Dropsy, and the patient died.'

This description of the custom of the Southern people, quoted by Dr. Eddy, from the *Encyclopedia Americana*, probably shows the fact and the results of drinking in most places in the United States:—

'A fashion at the South was to take a glass of whiskey flavored with mint, soon after waking; and so conducive to health was this nostrum esteemed that no sex and scarcely any age was deemed exempt from its application.—Rum, seasoned with cherries, protected against the cold; rum made astringent with peach-meat concluded the repast at the confectioner's; rum made nutritious with milk, prepared for the maternal office; and under the Greek name of Paregoric, rum double poisoned with opium quieted the infant's cries. No doubt there were numbers that did not use ardent spirits, but it was not because they were not perpetually in their way.'

The consequence was that what the great majority indulged in without scruple, large numbers indulged in without restraint. Sots were common of both sexes, various ages and all conditions. It was quite plain that it was constantly making large numbers bankrupt in character, property and prospects, and inflicting on the community a vast amount of physical and mental ill in their worst forms.—True, the loss of property in forty years, by the consumption of ardent spirits, had amounted to a greater sum than the value of all the houses and lands in the United States; True, that scarcely a family was to be found in the land entirely disconnected with some miserable inebriate; each town and village had its score of drunken husbands and fathers; poor-houses groaned under their heavy burdens; church and state often saw their brightest ornaments fallen, degraded, the sport of idle boys, and year by year from twenty to thirty thousand lost beings were hurried to the grave.' Put hard cider in the place of other liquors, and the foregoing account would describe New England, New York and Pennsylvania.

John Marsh, quoted by 'Temperance Progress of the Century', said,—'I entered Yale in September, 1800. At the dinner on July 4th, in College Hall, a barrel of wine was elevated on the table, and none were expected to leave the Hall until, amid shouts and songs and harangues of all descriptions, the barrel was emptied. The result was *Io Bacche*, the *Triumph of Bacchus*.' 'The beginnings of Dartmouth College were likewise clouded with drinking practices.'

Samuel Dexter, LL. D., Secretary of War, quoted by 'Temperance Progress', said,—'Deducting slaves, children and others who drank little or none, the remaining number, (about 3,378,538 persons), consume nearly ten gallons of liquor to each person.' This in 1814.

Dr. Joseph Ricker of Augusta, Maine, in the Life of Dr. Anderson, said, 'At the dawn of the 19th century, and for many years thereafter, we were fast becoming a nation of drunkards. It's, (the bottle's), aid was invoked alike to assuage grief and to augment joy. At the raising of buildings, the harvesting of hay, the husking of corn, with the music of wedding bells, with the sad notes of the funeral dirge; at the dedication of churches, the ordination of ministers, the voting precincts of citizens, the mustering of soldiers for drill and duty, its presence was anticipated as a matter of course, and its absence regretted if inevitable and resented if intentional.—Figuratively speaking, cider flowed in rivers throughout the land.'

Thomas Jefferson, quoted by Dr. Eddy, is reported to have said:—'During my administration I had more trouble from men who used ardent spirits than from all others whatever; and were I to go through my administration again, the first question I would ask of every candidate for office should be 'Does he use ardent spirits?'

Dr. Eddy says that The Lansingburgh, N. Y., Federal Herald of July 13, 1789, contains this item: 'Upwards of two hundred of the most respectable farmers of the county of Litchfield, Conn., have formed an *Association* to discourage the use of spirituous liquors, and have determined not to use any kind of distilled liquors during their farming work the ensuing season.'

Dr. Benjamin Rush, of Philadelphia, Surgeon General of the Army for the Middle Department, published in 1777 a pamphlet called "Directions for Preserving the Health of Soldiers", denouncing the use of alcoholic liquors. In 1778 Benezet published a pamphlet called "Remarks on the Nature and Bad Effects of Spirituous Liquors". He accepted the opinion of Dr. Cheyen, "Water alone is sufficient and effectual for all purposes of human want in drink; strong liquors were never designed for common use". In 1785 Dr. Rush published an 'Enquiry into the effects of ardent spirits upon the human body and mind'. This was perhaps the most helpful of the books on the subject published up to that time. In 1788 he addressed the Philadelphia Annual Conference of the M. E. Church, declaring that 'total abstinence is no less the demand of our nature than it is the rule of our safety.'

In 1805 the paper-makers of Philadelphia resolved 'to use every possible endeavor to restrain and prohibit the use of ardent

spirits in their respective mills.' In 1806 the Rev. Ebenezer Porter of Washington, Connecticut, preached and published a sermon on 'The Fatal Effects of Ardent Spirits' giving probably the first attempt to set forth the statistics of the consumption of ardent spirits in the United States.

Dr. Eddy says; "The first instance of which, (use of pledge of total abstinence), we have reliable information, is the case of Micajah Pendleton of Virginia, who, witnessing the lamentable effects of drinking on his neighbors, and desiring to fortify himself in all possible ways against becoming a victim to the evil, drew up and signed a Total Abstinence Pledge, in the early part of the year 1800.—He induced many of his neighbors to sign with him."

Dr. Eddy gives the following interesting account of "Dr. B. J. Clark, a physician in Moreau, Saratoga County, N. Y., who, in 1808, alarmed at the increase of intemperance in the place of his residence, sought the advice of his pastor, Rev. Lebbeus Armstrong of the Congregational Church, to whom he communicated his convictions; 'We shall become a community of drunkards in this town, unless something is done to arrest the progress of intemperance'. His efforts were seconded by his pastor, and others, and resulted in the organization, on the 30th day of April, in the same year, of 'The Temperance Society of Moreau and Northumberland'. A Constitution was adopted and received the signatures of twenty-three members. This was a part of the Constitution; "Article IV: No member shall drink rum, gin, whiskey, wine or any distilled spirits or composition of the same or any of them, except by advice of a physician or in case of actual disease; also excepting wine at public dinners, under penalty of twenty-five cents; provided that this article shall not infringe on any religious ordinance. Sec. 2; No member shall be intoxicated, under penalty of fifty cents. Sec. 3; No member shall offer any of said liquors to any other member, or urge any other person to drink thereof, under penalty of twenty-five cents for each offence."

This little feeble band of temperance brethren held their quarterly and annual meetings in a country district school-house from April, 1808, for several years, without the presence of a single female at their temperance meetings."

In "Temperance Progress of the Century", I find the following: "At the first annual meeting of the famous temperance organization started by Dr. Billy J. Clark in Moreau, Saratoga County, N. Y., in 1808, Capt. Isaac B. Payn, an extensive farmer and lumber dealer, gave his experiences of farming with rum, which is an excellent description of the rural situation of his time; 'During a series of years past, before signing the temper-

ance pledge, I have uniformly made it a rule annually to purchase a hogshead of rum for the year's consumption among the laborers on the farm.—Sometimes before the year came around, the hogshead would be emptied of its contents, and require a few gallons more for necessary use. At other times the year would come around and find a few gallons in the hogshead; so that on an average a hogshead of rum each year has been consumed in my business concerns, to say nothing of the wines, cordials and other liquors consumed by the family, their parties and visiting friends. After signing the temperance pledge a year ago, instead of a hogshead I purchased a five gallon keg of rum for my whole business concerns, both farming and lumber, and my reason for doing this was because my business required a few excellent laborers, not one of whose help I could obtain without some kind of liquor”.

When we consider how many native born Americans are total abstainers, that most of the churches expect their pastors and members to set an example of abstinence, that great gatherings of representative Christians fulminate against the saloon and the drink habit, and that Prohibition of the Liquor Traffic is being adopted over great areas of our country, we may well thank God for what the Temperance Reform has wrought!”



Dr. Chas. A. Ingraham

Dr. Chas. A. Ingraham of Cambridge, N. Y., read a paper, *The Birth at Moreau of the Temperance Reformation*, from which we make the following extracts:—

While attending a convention held in one of the churches of Easton, the discussion having turned to the subject of temperance, I remarked that it might be proper to state that we were congregated not far from the place where the world's first Temperance Society had its birth. I was afterward surprised and gratified to learn that in that very neighborhood Dr. Clark, its founder, had dwelt when a young man engaged in the study of medicine. My interest having been revived, I consulted the leading reference books with the result of discovering that, while they all were in substantial agreement as to Dr. Clark having established the initial temperance association at Moreau in 1808, there were no biographical accounts of him, nor details concerning the history of the organi-

zation. This, for so great an event, struck me as being a very remarkable omission. My curiosity to learn more was now stronger than ever, and the centennial anniversary of the formation of the association being near, I resolved to unearth, if possible, the full history of the society and the life of its founder. Being utterly in the dark as to any authority upon the subject, I made known my desire for information through the medium of newspapers circulating in the historic townships, and with gratifying results.

My principal materials have been these: "The History of the Temperance Reformation," 1853, by Rev. Lebbeus Armstrong, a member of the society and intimately associated with Dr. Clark in the establishment of the same; "A History of Temperance in Saratoga County," 1855, by Judge William Hay; and an obituary by the late Dr. A. W. Holden, of Glens Falls, which appeared in the *Messenger* of that place in 1866. The last is an admirable elucidation of the life and character, to the closing day, of the great champion of temperance. The two physicians had been fellow townsmen, and evidently friends, if we may judge by the sympathetically appreciative manner with which Dr. Holden writes. Of the 408 pages of Armstrong's and of the 153 pages of Hay's book, but comparatively few are devoted to Dr. Clark and his work. The authors boast of him and his achievement, but, living yet in the dim light of his day, they were evidently unable to perceive fully the grandeur of the moral movement which he had inaugurated. Hence, their works are taken up mainly with discussions of the Maine liquor law, which then agitated much of the country. Armstrong's and Hay's books have become very rare, but copies of both may be found in the New York State library.

It is always a pleasure to visit the homes of eminent persons who long since have died. To look upon the scenes that they once beheld; to walk in the paths that they once trod, is like coming into familiar intercourse with the intimate friend of the honored dead, and we go from the places hallowed by such associations with a sense of having gained almost a personal acquaintance with the great who there have had a habitation. The native town of Dr. Billy James Clark was beautiful old Northampton, in Massachusetts. Primitively Nonotuck of the Indians, it was venerable even on his birthday, January 4, 1778, and then, as now, it was foremost in culture and intelligence. It was eminently fitting that a life destined to exercise so profoundly beneficial an influence in promoting the higher estate of the race should have its beginning in a town so distinguished for its enlightenment and piety.

Ithamar Clark, when his little son Billy was about six years

old, left Northampton and took up his residence in Williamstown, Massachusetts, where also was the home of Mrs. Clark's father. For a period of four years the boy attended the school which afterwards developed into Williams College, at the end of which time the family changed its home to Pownal, Vermont. Of the details of the domestic life of the Clarks, we have no record. Nothing is known of the wife of Ithamar Clark, except that her maiden name was Sarah Simonds, and that she was a daughter of Benjamin Simonds, who had been a colonel in the Continental army, serving in the campaign against Burgoyne. It is probable that the moral and religious leanings of Dr. Clark were inherited from or instilled by his mother.

Some writers give the name of Dr. Clark as William J. or W. J. Clark, but he himself signed it, B. J. Clark, while the best authorities refer to him as Dr. Billy J. Clark. It is probable that Dr. Clark, becoming widely known by the more familiar title, found it convenient to substitute the same for William.

When about fifteen years of age, his father having died, young Clark returned to Northampton to attend school there for a term of one year.

Not long after his return to the farm, he began the study of medicine under Dr. Caleb Gibbs, of Pownal. Still making his home at the farm, he pursued his studies for the space of two years, remunerating his preceptor by assuming the care of his horses. We find him at the end of that period, in 1797, entering as a student the office of Dr. Lemuel Wicker, of Easton, Washington County, N. Y., with whom he remained until March 21, 1799, when he began the practice of medicine in the town of Moreau. He opened his office not far from what afterwards became known as Clark's Corners. This historic neighborhood is situated about three miles in a westerly direction from Fort Edward, and five miles south of Glens Falls. Here, having married Joanna Payn, of Fort Miller, and purchased a farm, he made his permanent residence. Dr. Clark was but twenty-one when he came to Moreau. Having previously satisfied the preliminary requirements, he was advanced to the full privileges of a physician in a license granted by the judge of the court of common pleas for Washington County, in the month of June following his settlement in Saratoga County.

In 1820, he represented his county as Member of Assembly. For a period of nine years, while Dr. Clark, in all extremities of weather, rode on horseback to the bedsides of his widely separated patients, the burden of the drink-evil weighed heavily upon his mind.

The mode of action that Dr. Clark finally adopted was that

of organization,—a working together of the friends of temperance for a common purpose.

The first successful step in the sublime drama of the temperance reformation took place in the month of April, 1808, when Dr. Clark made his memorable visit to his minister. I quote from Armstrong:

“After having projected a plan of a temperance organization, the doctor determined on a visit to his minister, the author of these memoirs, who was then the pastor of the flourishing Congregational church in the town of Moreau. The visit was made on a dark evening, no moon and cloudy. After riding on horseback about three miles, through deep mud of clay road, in the breaking-up of Winter, the doctor knocked at his minister’s door, and on entrance, before taking seat in the house, he earnestly uttered the following words,—‘Mr. Armstrong, I have come to see you on important business.’ Then, lifting up both hands, he continued; ‘We shall all become a community of drunkards in this town, unless something is done to arrest the progress of intemperance.’”

Due notice having been given to the people of the towns of Moreau and Northumberland, a meeting for the purpose of forming a temperance society was held at the public house of Captain Peter L. Mawney, at Clark’s Corners, on April 13, 1808. Resolutions were adopted, the chief of which was that “in the opinion of this meeting it is proper, practicable and necessary to form a temperance society in this place; and that the great and leading object of this society is wholly to abstain from ardent spirits.” A committee, of which Dr. Clark was chairman, was appointed to prepare the Bylaws for the organization, and twenty-three persons enrolled themselves as members.

The following is the list of the signers: Isaac B. Payn, Ichabod Hawley, David Parsons, James Mott, Alvaro Hawley, Thomas Cotton, David Tillotson, Billy J. Clark, Charles Kellogg, jr., Elnathan Spencer, Asaph Putnam, Hawley St. John, Nicholas W. Angle, Dan Kellogg, Ephraim Ross, John M. Berry, John T. Sealy, Cyrus Wood, James Rogers, Henry Martin, Sidney Berry, Joseph Sill, Solomon St. John.

The meeting having adjourned one week, to April 20, at the Mawney house, a long and comprehensive system of By-laws was then adopted. Article I stated that “This society shall be known by the appellation of Union Temperance Society of Moreau and Northumberland.” Like Dr. Rush’s essay, the Constitution of the society took grounds only against spirituous liquors, making exceptions regarding the use of them in circumstances of religious ordinances, sickness and public dinners.

It was not until 1843 that the society "after a long season of declension," on a motion put by Dr. Clark, adopted a resolution of total abstinence.

Dr. Clark continued in the practice of medicine for a quarter of a century after the formation of the Moreau temperance society, making his residence on the farm of his original purchase. Of this long period of professional labor there remains no memorial, though in common with the routine duties of medical men, it undoubtedly abounded in elements which, interesting of themselves, would be all the more so as belonging to the life of one so distinguished in the annals of reform.

Unlike the experience of the most of those who entertain pronounced ideas and proclaim them in the face of established custom, Dr. Clark seems to have retained his popularity. Evidently he was a very tactful man. In 1809, the year following the formation of the temperance society, he was made Supervisor of the town of Moreau, and although his activity, constant, wide and diversified, was being powerfully directed against the intemperate habits of the people, he seems to have maintained their confidence and friendship. He was again chosen supervisor in 1821. We may derive a hint of his high standing in the public estimation from the fact that he was chosen in 1848 for the New York Electoral College, whose choice was Taylor and Fillmore.

The funeral address of Rev. A. J. Fennel, of the Glens Falls Presbyterian Church, has been preserved. Rev. Mr. Fennel having been Dr. Clark's pastor, his discourse is of great biographical value.

With appropriate public demonstrations, the remains of Dr. Clark were borne to the burying ground of the Union Meeting House, in Moreau, and placed to rest beside the grave of his wife, two miles from the historic spot where he unfurled the banner of a world-wide moral movement.

His body was afterwards removed to Glens Falls, where it now rests, and an appropriate monument has been erected to mark the spot.

Rev. Wilbur F. Crafts, Ph. D., of Washington, D. C., offered a resolution that a committee of three persons be appointed by the Chairman, to whom all resolutions of whatever character should be referred during the Congress. Mr. Durkee appointed as this committee, Rev. Wilbur F. Crafts, Rev. H. N. Pringle of Maine, and Alfred L. Manierre Esq., of New York.

At the opening of the afternoon session, Mr. Durkee read the following telegram from Governor Chas. E. Hughes:—

"Albany, N. Y., June 15, 1908.

Mr. J. H. Durkee, Secretary World's Centennial Temperance Convention:

I regret that owing to executive work, I shall be unable to be present today, as I had expected, for the purpose of saying a word of greeting at the opening of the World's Centennial Temperance Convention. It would have given me pleasure to meet the delegates in person, and particularly to welcome those who come from other states and from foreign countries. I trust that the meeting of commemoration of a noble event will be most successful, and that great good will come from your deliberations.

CHAS. E. HUGHES."

Hon. James D. McNulty, President of the Village of Saratoga, then extended to the delegates and visitors a most hearty welcome. Mr. McNulty said:—

Officers and Members of the World's
Temperance Centennial Congress.
Ladies and Gentlemen—Friends All.

A couplet from one of Dr. Oliver Wendell Holmes' poems may at this time be recalled by you as of some significance:

"Little of all we value here
"Wakes on the morn of its hundreth year".

When a great principle, a cause, dear to the hearts of those who advocate it, reaches the century mark in vigor and renewed hopes there is extraordinary cause for gratitude. With a deep sense of the privilege that is mine on this occasion I salute and congratulate you in the name of Saratoga Springs and Saratoga County, and bid you to the historic territory which embraces both, a hundred welcomes.

Saratoga Springs might fittingly be termed the American Forum. Here since the days of Washington have met statesmen, reformers, thinkers and doers in almost every field of human activity to discuss and settle momentous affairs. Many of the greatest pulpit and forensic orators of our land have been heard here and the finger of destiny has more than once, as a result of conferences or conventions here, pointed out the occupant of the White House.

The unusual advantages which Saratoga possesses for deliberative assemblies, its environment of tranquility and beauty as well as its opportunities for recreation and pleasure have stamped it the ideal convention town. We believe you will find it so.

That the World's Temperance Congress should hold its Centennial in this County is right and fitting. Moreau, as you are aware, but a short distance from where we are assembled, was for many years the home of Dr. Billy J. Clark, of revered memory; here was the birthplace and the cradle of the temperance movement in organized form; and here under the name of the "Union Temperance Society of Moreau and Northumberland" was the infant reform nurtured in enduring vitality.

Often, indeed, as a rule, the world goes on and heeds not the sleeping pioneer. That it remembers the founder of the temperance movement, Dr. Billy J. Clark, is one of the beautiful exceptions and due to the loyalty and devotion of the worthy men and women who are his followers in the great work.

Among these followers are, I believe, representatives to this Congress, of other governments than the United States—across the Atlantic and to the north and south of us. We know the cause for which you stand and are here gathered is neither national nor denominational in its scope, but universal, embracing all peoples and countries. The splendid liberty you have chosen for your work is admirable and doubtless one of the chief reasons for its marvellous results—results whose value to humanity cannot be estimated. An event of world-wide interest which occurred over one hundred years ago is usually recalled to visitors in this locality. I refer to the battle of Saratoga which took place scarcely a dozen miles from here on October 17, 1777, and which in its importance to the cause of human liberty, through American independence, is known as one of the World's great battles. On this occasion, as you may have read, was unfurled for the first time to grace a victory, the American Flag.

To the student of history this region is rich in interest, and to the patriot it is full of inspiration; and this no matter what form patriotism assumes, whether it be as temperance advocate or worker in some other field for the good of humanity.

By your fruits we know you, friends, and our citizens beg you to believe with what unanimity of good will the town is turned over to you for your pleasure and the profit of your earnest, worthy work.

Alfred L. Manierre Esq., of New York, in an address on behalf of the Centennial Congress Committee, said:—

This Congress is a centennial celebration. The occasion therefore invites comparison of the old days with the new. It is said that in the early days of Harvard University some pious citizen endowed a chair for instruction in certain "damnable heresies" in religion, and provided that the pay of the professor should be each year "a pair of breeches and a barrel of Jamaica Rum". That seems a strange and inadequate remuneration for

a year's labor, but it occurs to me in passing that such a professorship might now be eagerly sought in such arid places of the earth as our states of Georgia, Alabama and Mississippi have lately become.

It is a perfectly familiar fact that in Colonial days, when the clergy convened annually, about the largest item of expense was for liquors served. But times have changed. There are now eight prohibition states with a population of over 10,000,000 and in addition there are about 30,000,000 more of our people living in territory that is locally dry, that is to say, no license under town or county local option. It is conservative to say that now over 40% of the population of the United States is resident in territory where the saloon is outlawed. There are in the United States more than 250 cities of not less than 5,000 population each which are under prohibitory law. About 90 of these cities have become dry within the past year and a half, and more than 50 of them have become prohibition cities since January, 1908. Five of these cities have a population of over 100,000 each.

The Brewers in convention in Milwaukee last week declared officially that "no large city can exist without the saloon." Fortunately we are not left to argument to prove the falsity of this assertion. Its refutation is found in Kansas City, Kansas, which for two years has demonstrated to the world that a city of 100,000 inhabitants, with a large foreign population, not only can exist without the saloon, but that in ridding itself of that institution it has increased in wealth, prosperity and orderliness beyond anything in its previous history.

For twenty-five years Kansas City, Kansas, has been nominally prohibition under the constitution of the state. But in Kansas they knew how to nullify their constitution as well as we in New York with our race-track gambling. In May 1906 there existed in Kansas City, Kansas, over 200 open saloons under a system of occasional arrests and fines, which was tantamount to a license system. There were about as many more gambling places and 60 houses of low resort. It is the largest city in the state, a manufacturing centre and contained the same rough foreign element which is to be found in any American city.

Word went out from Governor Hoch that the Prohibition Law of the State must be enforced and C. W. Trickett was appointed by him as Assistant Attorney General to attend to the enforcement of the prohibitory law in Kansas City. He was met by delegations of bankers, merchants, lumbermen, real estate men, furniture dealers and business men generally, urging him not to persist, on the ground that it would ruin business, and drive trade across the river to Kansas City, Missouri. His response was that he was not accountable for the law but that he

was appointed to enforce it and intended to do so if it made a desert of that city.

He began by publicly destroying \$25,000 worth of saloon fixtures. But sales of liquor continued. He then secured a number of injunctions against the saloon keepers, to which they gave no heed. He then had them fined and put in jail for contempt of court, but the brewers, who owned the saloons, paid the fines, paid the salaries of the men in jail and supplied new bartenders.

Mr. Trickett then went to the court with a demand for further power, saying that it was time to determine whether the orders of the courts of Kansas could be enforced or not. On his application the court granted him authority to padlock places where liquor was sold, or if some other legitimate business was being conducted in the same place, as for example a cigar stand or barber shop, to put a deputy in charge.

This ended the struggle. The liquor men began padlocking their own places and for a week it was almost impossible to secure a dray for any purpose; they were all engaged in hauling saloon fixtures out of the city. Thirty days after Mr. Trickett began to enforce the law the last saloon was closed in Kansas City. The liquor men had left the town and the gamblers and keepers of low dives had trailed after them.

That was in June, 1906. When the schools opened in September, one of the first results was noted. Ordinarily owing to the growth of population, the number of teachers was increased by eight each Fall. That year it was necessary to employ 18 additional teachers and the school records contain the names of over 600 children who had before been kept away from school by the necessity of helping to support a drunkard's family.

By January following, the banks reported from 30% to 40% increase in deposits and that the volume of their business had increased. The savings banks reported three times as many new savings bank accounts as in the previous January and asserted that they were accounts of men who formerly spent their money in the saloons. Builders reported that more new buildings were being erected than ever before. Real estate agents reported that rentals were better than ever before. Shoe-men reported a great increase in their business, particularly in shoes for women and children, and the very business men who had appealed to Mr. Trickett not to enforce the law returned to express their gratification with the results.

At the time Mr. Trickett went to Kansas City the City Fathers were discussing a bond issue for an addition to the jail, but after the saloons were driven out, it was found that the old jail was more than sufficient. Under the old regime it re-

quired six weeks to try criminal cases, but with the joints closed three weeks was sufficient, making a saving of \$25,000. The police force was reduced from 84 to 50 with a further saving of \$25,000. The number of cases in the police court was greatly reduced, not one case where formerly there were fifteen and in the first seven months there were three days when in the city of 100,000, there was not a single case on the police court docket.

A sanitarium which formerly had cases of delirium tremens every week reported only two cases in six months. Formerly many destitute children had to be assisted each month. After the "joints" were closed there were only two such cases in six months. The Superintendent of the Poor Farm reported very few inmates and the Secretary of the Associated Charities stated that although the population of the city was rapidly increasing, the number of cases of destitution was decreasing, due, as he believed, directly to the fact that the saloons were closed.

In the face of such a demonstration, to say that a large city cannot exist without saloons is about as true as to say that horses cannot exist without race-track gambling.

Governor Hughes, who expected to be here to welcome this Congress in behalf of the State of New York, has been prevented from attendance by pressure of official business. In his absence I wish to quote him, because the sentiment he expressed is in line with the work of this Congress. At a mass meeting in New York City last winter in behalf of Tuskegee Institute, Gov. Hughes, speaking in the interest of mental and manual education of the negro said:

"What we need is to create conditions which will make it
"possible for each man to be productive to the limit of
"his capacity, to add his full measure to the productivity
"of the country. But far more we need to create conditions
"that will conduce to the development of high individual
"character and sound citizenship."

I quote from memory, but I have given the substance accurately and the language as nearly as I am able. Give to the words "productivity" and "character" their full meaning and I think you will agree with me that we might rest the whole Prohibition cause on that one utterance, for nothing is so absolutely destructive of conditions that make for sound citizenship and productiveness as the liquor traffic.

Fortunately we in America are waking to the duty of adapting our laws not to the interest of liquor but the interest of our youth, our women and children and to the creation of conditions which will make for productivity and sound individual character.

In the absence of Gov. Hughes we are happy to have with us

to tender to this Congress the official welcome of the State of New York, the Hon. John S. Whalen, Secretary of State, whom it is my pleasure now to introduce to the Congress.

Mr. Manierre then introduced Secretary of State Hon. John S. Whalen, representing the State Government, who spoke as follows:—

Mr. Chairman; delegates to the World's Temperance Congress, Ladies and gentlemen:

I want to assure you, first of all, of the deep sense of appreciation I feel for the honor paid me in inviting me to make the opening address at this World's Temperance Congress, an event that will be a memorable one in the history of New York State.

New York State bids you welcome.

Nothing will be left undone to make your stay in our midst pleasant and profitable and as the spokesman for the Empire State I say to you that New York and her citizens extend to you the warm hand of greeting and hope that you will carry away from Saratoga, the "Queen of American Watering Places" pleasant and fond memories.

I cannot give you the key to Saratoga, but I do tender you the lock and key to the state.

To the members of this Congress who have come from distant lands the state extends both hands in welcoming you.

We are glad to see you for you have come from countries that have helped to make the world's history.

Your stay in our midst cannot be too long.

We hope you will go away with a good opinion of our country and our people.

This is the home of the "Big Stick," but as Saratoga is a long distance from Chicago you will probably not want to journey that far to get a look at one of our National emblems which is there this week.

But there are many other things that will interest you and I hope you will find time to see them.

To the delegates from England, Germany, Belgium, Scotland, Sweden, Hungary and the other foreign countries I take special pleasure in bidding you a hearty welcome.

Gatherings such as this add much to the interest of events.

The movement which you have at heart has known some great Apostles.

Their name and fame will be associated for all time with the pioneer days when it took great courage to advance any new cause in any part of the world.

High up on the scroll of fame stands the names of Father Mathew, Francis Murphy, Miss Frances E. Willard and Dr. Billy Clark.

They were deeply sincere in their endeavors to uplift humanity and the good they did will always be remembered.

I trust that your work at this Congress will be a success and that you will carry back to your homes, both near and far, pleasant recollections of your stay in hospitable Saratoga and the Empire State.



Hon. Oliver W. Stewart

Hon. Oliver W. Stewart, Official Representative from Illinois, responded to these Addresses of Welcome, and gave a strong address on "The Saloon versus Business," speaking in part as follows:—

So far reaching, so extensive is the general subject we consider to-day, that the speaker finds it necessary to limit his address to some single phase of the great reform. For that reason I will not direct your attention to the moral side of the temperance question, though that is the greatest. The moral side is as much above the economic side as the soul is above the body, but in these later days the business side of the case is receiving consideration, and therefore, I will confine my argument today to that one phase of the temperance movement.

It has been a common saying that the saloon, though an immoral institution, was necessary to business development and industrial success. If true, that would be a strong argument in favor of the saloon,—but, is it true?

It might be well to begin with the beginning and ask ourselves out of what business grows. What is it underlies business affairs and business development?

Humanity has been in an age-long struggle with starvation. Until the present generation the world has scarcely known what it was to be more than a day removed from hunger. Man has been in a constant struggle to make the natural resources, such as soil and mineral wealth give him the things necessary to existence. Out of this situation business has grown. With the passing of time there came the desire for luxuries and pleasures of life, which in turn reacted on business and helped to develop it.

The saloon either assists man in his struggle or it injures him; it either helps or retards, and its standing in the business world must be determined by its results.

Suppose we get the rule which should govern us in determining the attitude of society toward the saloon by first inquiring as to its attitude toward other things.

A blacksmith would be welcomed in a new community as one who assists in production. He helps the community to win its fight for life's necessities and luxuries. By shoeing horses he makes them more productive; by sharpening tools and repairing the broken parts of machinery he adds to the productive power of the community and therefore is entitled to share in what it produces. He is a welcome citizen.

The doctor mends the broken bodies of men. He gives strength where there was weakness; in place of sickness he gives health. As a result of his work the sickly man enjoys length of life, all of which adds to the productive power of society, and therefore the doctor is entitled to a share in what he has produced and he becomes a welcome addition to the community.

The school teacher increases the productive power of the community, also. Without her each home would become a school in which the parents would be teachers; thus, a few hours would be lost each day from the regular work which now engages the attention of the members of the family who are in a position to yield services in the business world or assist directly or indirectly in production. By taking the children of the family and giving the professional attention which their education requires, a teacher increases the productive power of not only the children, but of the parents as well. She too is welcome to the community for business reasons.

A thief would be excluded from the community, for by no process of reasoning could he be made out to be a benefit to business or industrial life. One would be laughed out of a public assembly who would insist, because a pickpocket would sometimes buy groceries or clothing that, therefore, he was a benefit to the community. The answer would be that he bought those things at the expense of others and that he added nothing to the productive power of the community.

So too, would the saloon-keeper be excluded if we could get a fair and impartial vote on the merits or demerits of his case. He can thrive only by reducing the wage earning and productive power of men. If he succeeds in a community, he must injure and destroy others, and so certain as it is impossible for one to lift himself by his shoe laces, so certain is it that the saloon cannot be an advantage to the business interests of the State.

Perhaps the strongest indictment to be made against the saloon in this connection is that it destroys the home market. In a general way we say business depends upon market, and it might be well to inquire upon what market depends? The community is a market for so much clothing. What makes the market? The answer is a demand for clothing. What makes the

demand? The usual reply is, "The need of the people for clothing." As a matter of fact that is the smallest part of the basis of demand. The far greater part is the want or desire of the people for clothing. Not one-tenth the demand for clothing rests upon need. A far greater part rests upon desire, which in turn grows out of customs, manners, fashions, habits and what the neighbor across the street has. This is true to a greater or less extent in all other lines, and it is not necessary to point out the extent to which the saloon interferes with the reasonable wants and desires of people. It takes away from the drunkard the desire for better clothing; it takes away from him the desire to see his wife and children better clothed and makes him satisfied for them to go in rags, as he does. So that in the name of every drunkard in the land one can indict the liquor traffic as an enemy of the clothing business. Upon the same basis the saloon is indicted as an enemy of the grocer. It cannot succeed without injuring these and other lines of business.

It is sometimes urged that in any event, bad as it may be, the saloon should be treated as a business, for it is such, and is entitled to the protection of the law. But it is not a business; it is a counterfeit, as can be shown easily.

A real business helps its customers. This is true of the grocer, the dry goods man, the man who sells boots and shoes and the rest of them. The customer is better off after he has patronized each of these because he has the thing he would rather have than the money which he spent for it. Both the customer and the merchant has gained, which is the final proof of a fair bargain. Such is not the case with the customer of the saloon. He has spent his money for that which he did not need and his desire for it was the result of an appetite. In spending his money for drink he loses, and the saloon-keeper who sells it to him loses in the character and fiber which it takes to make a real man.

There is another proof that the saloon is not a real business. As a rule one is always proud of any excellence which he shows in good things. The inventor is proud of the machine which the world finds to be the best of its kind; the factory owner puts the product of his factory on exhibition, because he believes it to be the very best, but no one ever saw a drunkard in a glass case with a tag on him notifying the public that a certain brand of whiskey made him what he is. The saloon takes no pride in its own product. It puts on exhibition in its front window the tools with which the product is made,—the real product will be found in the alley at the rear. The saloon is not a business.

The only question remaining is the disposition to be made of this pirate of industry. Is the saloon to have the sanction of the State, or is it to be made an outlaw? It is no answer to the

prohibition proposition to allege that it does not prohibit. We have never yet had prohibition in the Nation with a party behind it pledged to its enforcement, and until that is tried no one can say that prohibition would not prohibit.

But even poorly enforced with unworthy officials behind it, prohibition is better than any form of license by which the liquor traffic receives the sanction and protection of the State.

To the task of bringing about such change in governmental policy as to make the liquor traffic an outlaw we dedicate ourselves, confident that victory not long delayed is to be the result of our labor.

The Committee on Resolutions presented the following, which were adopted:—

Whereas: The supreme reform is to enlist all the churches in reforms; and *Whereas:* The one world-wide recognition in the schedules of the churches of all lands, of their duty to promote moral reforms, is the Quarterly Temperance Lessons, and *Whereas,* an Association of Lesson Writers has asked the International Sunday School Convention, which is to appoint a new Lesson Committee on the 20th or 22nd Inst., at Louisville, not to renew the directions requiring the Committee to provide Quarterly Temperance Lessons, but rather allow lesson writers and teachers to teach the subject at any time they please, which we believe would have about the same effect as counting "all days sacred" instead of having a set day for public worship; therefore,

Resolved: That as representatives of International and other reform organizations gathered at Saratoga for the Temperance Centennial we earnestly petition that the Quarterly Temperance Lessons shall be continued, with the injunction to lesson writers to provide more adequate material for teaching them impressively, in the light of present conditions.

When governments, national, state and local, are more than ever before enacting and enforcing new laws in restraint of intemperance, including temperance teaching in public schools, we would not see the church of God dishonored by retreating, while the state is advancing in a moral crusade. We do not consider "continuity" of Bible Study, if continuity were possible, as equal in importance to the rescue of the world's children from its greatest peril. We believe that the churches, instead of cutting out the one nearly universal recognition of moral reforms in their regular schedules, should all of them provide, as only a few have done, to make moral and social reform a regular department of the work of the church.

Resolved: That this Congress of National and other reform organizations earnestly petition the National Convention of every political party, in view of the historical fact that nations do not die of conquest, but of moral cancer, to recognize the supreme moral issue of this year of civic revival by a plank in its platform that shall declare, in substance, that loyalty to government of the people requires that the residents of the District of Columbia and the citizens of the territories shall be allowed to vote whether liquor selling shall be prohibited; and that when the people have decreed Prohibition in the District and the territories, or in any state or part of a state, the federal shield of interstate commerce shall be in some way withdrawn from those who nullify the people's laws by "original packages" or otherwise; and that the Federal Government shall modify its revenue laws at least so far as to discontinue the collection of the Federal Liquor Tax from those who are selling without a State License.

Signed:—

WILBUR F. CRAFTS,
H. N. PRINGLE,
ALFRED L. MANIERRE,
Committee on Resolutions.

Following, were brief addresses by State Representatives. The youngest of these was Mr. Chas. M. May of Missouri, a bright young attorney of twenty-eight years, and the oldest, Rev. Stephen H. Taft of California, eighty-two years of age.



Felix T. McWhirter, A. M., Ph. D.

Tuesday, June 16, the Congress convened in the First Baptist Church, Hon. John McKee of Brooklyn presiding. The second Historic Paper, by Felix T. McWhirter, A. M., Ph. D., of Indianapolis, gave the "Temperance Conditions of the World from 1808 to 1828,"—

Influences were set in motion from 1808 to 1828 of greater significance than the wildest dream could have portrayed. The combat begun by Billy J. Clark was destined to be the mightiest reform the world has known. A hundred years of conflict has brought a vast army of marshalled conquerors within sight of victory.

The universal habit of the people within the period was to

use intoxicating liquor as freely as water. It was kept on sideboards in nearly every home. It was sold by the grocery stores and taverns and within easy reach of all the people. Grog-shops multiplied and drunkenness steadily increased. In the face of this, the town-meeting, house-raising, and public meeting abounded in hospitality with the rum bottle. Even dedications of houses of worship, known as "meeting houses" and the reception to ministers, was marked with an ample providing of "something to drink."

During this period and for fifty years afterwards, harvest hands were supplied with liquor and a ration of whiskey was provided for the laborer.

It was generally believed that strong drink made strong men. We have in this day reversed the idea attached to strong as applied to intoxicants. It is now conceded that drink is strong to destroy and not to build up. Until by patient education this fact had been established a man who did not drink was thought to be weak and an inferior laborer.

The value of whiskey as a medicine was not largely questioned prior to 1828. Dr. Billy J. Clark and Dr. Benjamin Rush were almost the only exceptions among physicians who opposed the use of liquor. Already, your attention has been called to the great services of Dr. Clark in whose honor this Congress is being held. No less conspicuous was Dr. Rush, a graduate of Princeton and of Edinburgh and later the renowned Professor of medicine in the University of Pennsylvania, and easily the foremost authority in his profession in the United States. He was one of the signers of the Declaration of Independence and a man of wide observation. As Physician General, during the Revolutionary War, his opportunity for large study was unexcelled. He advanced to the position of Treasurer of the United States mint, but never lost interest in the larger life of the people through education and the establishing of institutions for broadening the nation. He was among the founders of the first Anti-Slavery societies, of Dickinson College, of the Dispensary of Philadelphia, of the Philadelphia Bible Society, and is said to have visited without the loss of a single day the Philadelphia Hospital, for a period of thirty years. He was accustomed to say that the poor were his best patients for God is their pay master.

Such in brief is the kind of man who first aroused the church in our great reform. As early as 1785 this great man had begun his work with an exhaustive pamphlet against the use of ardent spirits, in which the physical and moral effects are portrayed in strong terms.

At the close he says "Let the different Christian Denomina-

tions unite to make the Consumption and Sale of Ardent Spirits a subject of Ecclesiastical jurisdiction." He continues "Ministers of the Gospel of every denomination in the United States, aid me with all the weight you possess, from the dignity and usefulness of your sacred office, to save our fellow men from being destroyed by the great destroyer of their lives and souls." This article can be found complete in Gentleman's Magazine 1786. The seed was planted but seemed slow in germinating. Years came and went, but little manifestation could be seen. After three years, some farmers in Litchfield, Conn., agreed to abolish spirits at harvest time. Thirteen years later Lyman Beecher graduated from Yale and became pastor of East Hampton Presbyterian Church, Long Island. After eleven years of labor this brilliant man had grown to hate the liquor evil as the most harmful foe of the Church and fortunately secured one of Dr. Rush's pamphlets, and determined upon aggressive organized war on rum. Dr Clark's little band of abstainers was growing in numbers and power. Dr. Rush was made an honorary member as evidence of indebtedness for his labors. The Pulpit was slowly awakening. Rev. Ebenezer Porter of the Congregational Church, afterwards Professor in Andover Theological Seminary, was moved by the tragic death of a poor drunken man in the snow, and preached a powerful sermon which was printed in pamphlet form and widely circulated.

Rev. Herman Humphrey, afterwards president of Amherst College, delivered a series of six sermons in 1810, and in the same year Jeremiah Evarts opened the Columns of the Panoplist and Missionary Magazine to the evils of intemperance. The evolution was reaching the call for ecclesiastical discussion, made by Dr. Rush thirty-five years before. With the faith and zeal which has always characterized foremost men in the call to righteousness, Dr. Rush saw his opportunity. He had waited and worked nearly two score years and now was the time ripe for the General Assembly of the Presbyterian Church, convened in Philadelphia in May 1811, to hear the call. Dr Rush distributed one thousand copies of his revised essay on Ardent Spirits, and made earnest appeal for action. A committee was appointed and conference planned with the Congregational Churches, reports to be made the following year.

This was the crowning achievement of our distinguished and greatly loved Dr. Benjamin Rush, who died in 1813.

A comprehensive report was made by the Presbyterian General Assembly in 1812. Ministers were urged to warn members against intemperance and to create public sentiment against the use of ardent spirits. In 1818 the custom of treating was condemned, "except on extraordinary occasions."

Drinking in the meantime had grown to such extent among our brother Methodist laymen and the clergy as well, who alike in many instances were retailers, that the General Conference of 1812 took up the matter. Note the utterance of this first delegated General Conference. "It is with regret that we have seen the use of ardent spirits, dram drinking, etc., so common among Methodists. We have endeavored to suppress the practice by our example, but it is necessary that we add precept to example. We really think it not consistent with the character of a Christian to be immersed in the practice of distilling or retailing an article so destructive to the morals of society, and we do most earnestly recommend the Annual Conferences and our people to join with us in making a firm and constant stand against the evil."

The Congregational Churches met the same year at Sharon, and their Committee on Temperance appointed the year before, deplored the evils of intemperance, but after prayerful consideration, declared that the committee had no remedy to offer. Thereupon, Lyman Beecher, fired by his pastorate and the wonderful tract of Dr. Rush, instantly rose and moved that the Committee be discharged and another committee be appointed to report at the present session. Mr. Beecher was made chairman and the next day brought in a report. This great event marked the most important definite step taken up to this time by any Church. Its importance warrants a record of the main recommendations.

- (1) Sermons by all ministers of the Churches.
- (2) District Associations to banish spirituous liquors from ecclesiastical meetings.
- (3) Church members to cease unlawful sale or purchase when unlawfully sold and to cease use as a means of hospitality.
- (4) Parents to cease from ordinary use in the family and warn children of the danger.
- (5) Farmers and mechanics and manufacturers to substitute palatable and nutritious drinks, and give additional compensation, if necessary, to employees.
- (6) To circulate documents, especially the sermon by Ebenezer Porter and essay of Dr. Rush.
- (7) To form voluntary associations to aid civil magistrates in the execution of the law.

In conclusion pessimism, called melancholy apprehension, was condemned, and confidence expressed in the effectiveness of the Church to arrest the evil.

A year went by and most encouraging reports of progress were made. Public opinion was being rapidly crystallized and in

1813 the Massachusetts Society for suppression of intemperance was formed, which numbered thirty-three auxiliary societies within three years.

The liquor interest always fattens on war and misfortune. So the Revolution of 1812 prevented the more rapid development of the leaven which was at work. In 1815 some of the Congregational Churches began to exclude drunkards and retail dealers. In 1818 Rev. Mason L. Weems attacked the liquor vice as a foe more deadly than the French Army and yellow fever. These perils were fresh in the minds of the people. This pamphlet had many editions and along with the able essay of Dr. Jesse D. Torrey, was widely circulated. Petitions were circulated in 1818 urging taxation as a means of suppressing the evil which had now reached the enormous out-put of twenty-five million gallons annually. The tax proposed was fifty cents per gallon on "native spirits" and one dollar on "wines and imported spirits."

Rev. Mr. Weems urged this method "to scatter blessings, improve canals and roads, encourage arts and science, multiply churches and free schools, and thus render our country the delight and glory of the earth." Thus was born the fallacy and mischief of accepting revenue from a national vice.

The economic phase of the non-use of intoxicants on the farm was set forth in an able tract by Dr. Edwards. The farm of S. V. S. Wilder of Worcester Co., Mass., was used as an illustration and the result of total abstinence was summed up as follows: "The workmen had better appetite, greater vigor, better health, and did more work with greater ease." "The employer enjoyed more and better work, premises were kept in better repair, the farm better worked and crops gathered in better season, dumb animals treated kinder, more interest in religion and in the welfare of all about them."

Lyman Beecher was growing in knowledge and power and in 1825 delivered six powerful sermons on Temperance themes, which were repeated the following year at his new charge. These sermons were inspired by the weeping of a young wife over the drunkenness of her husband. These famous sermons have been translated in several languages and circulated throughout the civilized world.

Mr. Beecher said "the time is not distant, we trust, when the use of ardent spirits will be proscribed by a vote of all the churches of the land and the commerce in that article shall equally with the slave-trade be regarded as inconsistent with a creditable profession of Christianity."

Note further these prophetic utterances, "Something more than knowledge or argument will be needed. Thirst and love of filthy lucre are incorrigible. The disease is deep seated. There is somewhere a mighty energy of evil at work in the production of intemperance. It is not accidental, it is rolling in upon us by the violation of some great laws of human nature. The remedy must lie in the application of correct principles and must be universal, national." This great soul was too large for local option or narrow lines. What a lesson to his followers with four score years between! correct principles, universal, national.

Following close upon the marvelous work of such men as Beecher, Edwards and Porter, in 1826 "The American Society for Promotion of Temperance," was founded in Boston, which numbered eighty-four members in 1827. Rev. Nathaniel Hewit went out as general agent, addressing ecclesiastical bodies, and was a most effective speaker. The society grew rapidly. Numerous tracts were issued and the close of 1828 saw the battle on even moderate drinking well under way.

Later, addresses before this Congress will trace the rapid march toward total abstinence even now foreshadowed.

I have carried along with this rapid historic review the growth of public opinion. Not much remains to be said on the law in those early days. The liquor traffic has never changed in its lawlessness and defiance of every kind of decency. It was necessary from the beginning of the last century for the politician to meet the indignant citizen with some proposed regulation. The early laws were directed for the most part against the unfortunate drunkard and a feigned attempt in getting men of good behavior, later of moral character, to conduct the business. Laws, then as now, created monopoly in the sale of a deadly poison and elevated the liquor dealer to a place of respect as a source of revenue and as the conspicuous power in local politics.

The following telegram was just at this time received and read:

"Picton, Ontario, June 15, 1908.
Secretary World's Temperance Congress, Saratoga.

Jennessee Erie Meeting of Friends now in session express interest and extend cordial greetings.

SAMUEL P. SEAVITZ, Clerk.



Rev. W. H. Clark

Rev. W. H. Clark of Rome, N. Y., delivered an address on "The Free Methodist Church and the Temperance Reform," of which the following is an abstract:

No question confronting the intelligence and conscience of the world today embraces such vast and varied interests and agencies, or involves such stupendous and far-reaching consequences as the temperance reform. It has inextricably interwoven itself with the civil, social and moral life of all nations, and enlists for its maintenance or overthrow the strongest resources of each. Upon the solution of this great problem depend the purity and perpetuity of governments, and the well-being of all peoples, as well as that of untold generations yet unborn.

Viewed from the standpoint of either material or moral interests, the magnitude of this question eclipses all others, and its pressing demands are first upon the calendar of important issues.

Christianity comprehends all reforms. Its great founder embodied and exemplified the sublimest ideals of character, recognized and fulfilled all human obligations, and as the fundamental principles of his kingdom enunciated truths whose worth and power succeeding generations increasingly attest. The church, which is Christianity organized for service, cannot separate either its obligations or interests from the conflict of the present hour. The issues are vital, and upon the outcome depends the future of that divinely instituted kingdom of which it is the exponent and visible manifestation.

All reforms have had both their origin and opposition within the church. Their advance or retrograde have been measured by its activity or apathy. Some one has said during this congress that, "The greatest reform of all is to reform the church." Every moral issue has come to swift and certain victory when the church has assumed the proper relation thereto, and enlisted in its support its great and powerful agencies. Its proper attitude upon the temperance question admits of no discussion. By the very genius of its origin and existence it is the natural and irreconcilable foe of the liquor traffic. So diverse are their interests and issues that reconciliation is unthinkable; and on the part of the church cannot without infamy be even considered.

The denomination whose past and present relation to the Temperance Reform it is my honor and pleasure to represent at this magnificent gathering, is among the youngest of the great family of ecclesiastical organizations. The Free Methodist Church was organized in Western New York in the fall of 1860. Born in the most strenuous days of the anti-slavery agitation, its very inception was imbued with the spirit of reform. Upon the great question then in hand its attitude was pronounced and unequivocal. There has been no retrograde either in declaration or action. It has arisen to meet with welcoming hand each new and real reform which has demanded recognition and adjustment.

The Free Methodist church was organized as a reform movement. During the succeeding years of its brief history there has been steadfast adherence to the principles first embraced, not only in recorded resolutions but in their practical application. The clarion call from its pulpits rings clear upon the temperance question as well as other moral issues, and is sustained by the voice and vote of the pews. The advanced ground occupied answers effectually the oft-repeated queries concerning a comparatively slow development in the midst of swelling statistics elsewhere presented. Numerical greatness is a secondary consideration. True to its origin it stands as the advocate not of temporizing with the most gigantic evil of our own or any other day, but as the steadfast adherent and unflinching advocate of absolute Prohibition.

Not only is this the testimony of its records, but the vastly more emphatic and efficient declaration of its voting membership which may be solidly counted on the side of this great reform. It is entirely safe to say that more than 95 per cent. of its citizen members both clerical and lay, pray, preach and vote prohibition.

Others are greater in numbers and resources, but none excel in loyalty to civic righteousness. History is prophecy, and however prolonged the conflict, or varied the vicissitudes of the temperance reform, in the interests of which this magnificent and world-wide gathering is assembled, I confidently pledge in advance the church which I represent to stand in the van of the battle until our fair God-given National domain shall be free from the shame of legalized infamy, and its government delivered from guilty complicity with the degradation of National honor, and the destruction of all in man that makes for National greatness and individual worth.



Rev. Silas C. Swallow

Rev. Silas C. Swallow, D. D., of Harrisburg, Pa., spoke on the question: "Are Results Commensurate with the Church's Expenditure of Energy and Money?" Dr. Swallow said, in part: "Without regard to the most excessive cost imaginable in both energy and money, it *has* paid; it *does* pay; and it *will continue* to pay, to build church houses, hold meetings, sustain Sunday Schools and Young People's Societies, and call, educate and pay the heralds of the Cross. The only way to measure this question is to

ask another, viz.: What would the world be or become, *without the church*? Christianity is not the product of civilization, as some would vainly argue, but just the reverse. Civilization is the product of Christianity. Where Christianity is not found, there is a lamentable dearth in invention, commerce, science, art, education and eleemosynary effort. In these things the Man of Nazareth has been and is the light of the world.

Our question for discussion, therefore, is not, Does it pay the individual, the family, society, the state, the nations, to expend so much time, energy and money in church work? It would pay if ten times as much were expended, and with only half the results now apparent. The question is this: Are the results what we might reasonably hope for and expect from the expenditure of so much money and energy? If not, why not? In what we shall say today, we do not expect to please the extreme optimist, with his head in the clouds and his feet embodied in fluffy Axministers or Wiltons, and having an animal content with himself and all the world, so long as his own salary is assured, his own stomach filled, his own feet warm, and his own premium on life and eternity insurance policy fully paid.

Nor, on the other hand, do we expect to please the extreme pessimist, sour-visaged, cynical, snarling and senseless. There is a middle ground of truth, which only the truly true can discover. Let us humbly search for it. Taking the risk of having some one fling at us the thread-worn joke about the 'lying statistics,' permit us to state that there are, or were when last counted, about forty different denominations in the United States that claim to be Christian. There are in this country, owned by so-called Evangelical Christians, about 189,400 church buildings; about 139,985 pastors, and 20,100,194 communicants. The value of the church buildings is about \$947,000,000. The church cur-

rent expense account reaches about \$160,000,000 annually. This is exclusive of the Catholics. The net growth of these churches in the last sixteen years has been little more than one per cent. per annum; we mean exclusive of accretions from emigrant's certificates, and converts in foreign mission fields. It requires the efforts of about one hundred Christians for a full twelve months, and the expenditure of \$750 in money, to convert one poor little wretched American pagan, reared perhaps in a Christian home and cultured in a Christian Sunday School. And that is time, energy and money *well spent*, provided that convert is *my* father or brother or son, or *yours*.

And what does the pagan see, in this nominally Christian land? He sees the best and the worst country and government in the world. He sees hundreds of thousands of professed Christians, led by a numerous contingent of ministers, with the vows of the church upon them, prominent among which is 'Remember the Sabbath Day, to keep it holy,' using public conveyances on God's Day for pleasure, for business or for convenience, and thus helping to compel a million or more of their fellow-laborers to desecrate God's Day and shorten their lives by overwork. He sees millions of churchmen, led by ministers, passing resolutions to the effect that 'No political party should receive the support of Christian men so long as it fails to put itself on record in an attitude of open hostility to the Liquor Traffic,' and then ninety per cent. of these same ministers and members voting for candidates and parties not thus on record as hostile to, but on record by their deeds as in accord with, the promoters of the Liquor Traffic. He sees not all, but a large portion of the breweries, distilleries, saloons, brothels, low down theatres, gambling dens and other schools of debauchery and crime, owned by professedly Christian men and women. He sees the wealthy, well-to-do Christians who live in elegant homes in nearly every city, town or village in license states, vigorously driving the saloon away from their own doors, not back to hell, where it came from, but down among the poor people. He sees not the Church unitedly leading the political hosts for the establishment of Christ's kingdom on earth and keeping step to 'All hail the power of Jesus's name,' but divided into hostile bands. He sees our Christian altars in mourning over the sad fate of assassin-cursed Russia, and then in mourning over three of our Christian Presidents assassinated in forty years, the assassins getting their inspiration from the government-protected and church-tolerated saloon.

If the Church had grasped her Lord's idea of the Kingdom, and recognized her relations to it, her history and the world's history would have been differently written. What the church

needs most of all, and would long since have had, but for the subordination of the moral and spiritual to the material and commercial by Church leaders, is a good, big square fight in a battle of the ballots.

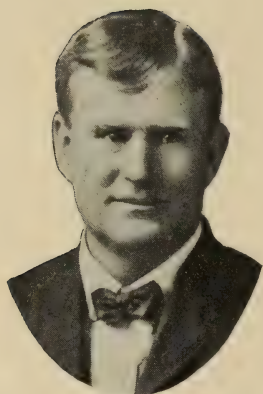
But while the pagan sees all this time-serving cowardice; this moral inertia; this hypocrisy; this Good-Lord, Good-Devil worship in the Church, there are other things he might see and hear, but for the fact that though having eyes and ears, he neither can see nor hear anything but that which is hurtful, and never that which is helpful. He ought to see the more than seven thousand that have not bowed the knee to Baal, the great unnumbered host of redeemed ones, pure as the gold of Ophir, crucifying self for others, making themselves of no reputation, taking upon themselves the form of servants, saving others by not saving themselves, their time, strength, health, money and even life itself. He ought to see within the Church of Jesus Christ, the men and women and children whose teachings and lives and heroic characters have made this land an asylum for the oppressed of all lands, and made this country and government the envy of all other countries and governments, the world over.

The Church is not what it might have been, not what it ought to have been, but thank God that it is what it is, 'the salt of the earth', still having enough 'savor' to preserve this sin-rotted old world from the putrefaction that could be purged only by fire. Happy am I to further relieve this somewhat gloomy picture we have drawn, by the cheerful admission that out of the church have come the Davids who, with sling and pebble, have felled to earth the stalking, boasting Goliaths of evil. It was from the Church that emanated the saintly Wesley to rebuke the wild, self-satisfied sensuality of the priesthood of his own church, and emphasize the forgotten doctrine and experience of 'The Witness of the Spirit' and 'Holiness unto the Lord', only to brave the displeasure of the Church to the extent of his exclusion from its buildings, and his banishment to the pulpit formed by his father's gravestone, from which he thundered forth his life-breathing messages. It was from the Church that John Calvin was expelled, and by it hunted till he found refuge in his home cloister at Geneva. It was out of the Church that came Wilberforce and the Beechers, the Chevees, the Channings, the Phillippses, an army of *them*, headed by the invincible Wendell, the Parkers, the Pillsburys, the Greeleys, the Whittiers, the Mattisons, to thunder their anathemas against the institution of slavery. And it is from Christian altars that today are coming the men and women who gladly accept ostracism in business, in society, and in the church, rather than sacrifice

their love for the truth, their hatred of the saloon and its adjuncts, and their championship of reforms, on the success of which depend the life of the Church and of the republic.

Let the Church forget her past narrowness, her persecution of reformers, her cringing to tainted money, her ostracism of the masses, nor longer 'sit like the figure on our silver coin, looking backward', but remember ever that

'New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of truth.
Lo, before us gleam her camp-fires;
We ourselves must pilgrims be,
Launch *our* Mayflower, and steer boldly
Through the desperate winter sea;
Nor attempt the future's portal
With the past's blood-rusted key.'



W. W. Heath

At 1.30 P. M. a chartered car carried all who could be accommodated to Glens Falls, where, in the beautiful cemetery, sleeps the hero in whose honor the Centennial Congress was held. The ladies of the W. C. T. U. of Glens Falls had covered the grave with lovely flowers, and the simple but beautiful monument was draped with the Stars and Stripes, and also encircled with a broad band of white ribbon, emblem of the W. C. T. U. The Memorial Service was in charge of Mr. W. W. Heath of South Glens Falls, President of the Society which Dr. Billy J. Clark founded, and which still maintains its existence.

The programme was as follows:—

Invocation: Rev. Clark T. Brownell of Glens Falls;

Singing: "Nearer, My God, to Thee";

Prayer: Rev. C. O. Judkins of Glen Falls, closing with the Lord's Prayer by all the people.

Scripture Reading: Rev. A. J. Weaver of Glens Falls;

Mr. Heath then introduced Hon. Oliver W. Stewart of Chicago, who delivered a most eloquent and tender address, saying, in part:—

This is a remarkable occasion. From all directions and

many countries men and women are gathered here today at the grave of Dr. Billy Clark, a country physician, to offer their tribute of love and admiration.

A hundred years ago he was a practitioner among the people of this vicinity. He went among them ministering to their ills, giving advice and friendly counsel.

It is not too much to say that at the same time there lived in this country and even in the State of New York scores of other men far better known, than was he. The graves of most of them are forgotten and few will ever gather at the last resting places of some who are yet remembered; but at the grave of Dr. Billy Clark is centered the attention and thought of millions of temperance workers the world around.

It must have been a remarkable life to produce such an occasion. As a matter of fact, his life was remarkable in just those things which give lasting remembrance in the hearts and minds of people.

He put others above himself. As a physician he saw drunkenness on the increase. He realized unless something were done the community was doomed. He went to work in the most natural way to stem the tide of intemperance. He had the sanctified common sense to see that organization was necessary. He did the thing which was nearest at hand. Calling on his pastor he arranged for a meeting of friends and neighbors, as a result of which there was established the first temperance society in the world.

He did not realize how far reaching would be the effect of that simple act. Few men do realize the extent of those preliminary steps or deeds which mark the beginning of an epoch. Dr. Clark was attentive to duty which he found awaiting him and it was thus he grasped the opportunity for world wide service.

Since that time a hundred years have passed. They have been important in the World's history. They have marked most amazing progress in civilization. It is within the bound of reason to assert that the final verdict of history will be that in no other respect was the century more remarkable than in the progress made in the temperance reform.

Dr. Billy Clark, whose memory we honor today, was the pioneer in the organized movement. Other men assisted who were more profound than he, who had more scientific knowledge than was granted to him, but his is the unique fame that he led in the practical work of organizing against intemperance.

His purposes and work were unselfish. It is such unselfish warriors who achieve immortality. Selfishness more frequently gets infamy and contempt.

He was graciously permitted to live for nearly sixty years after founding the first temperance society. He was present at its semi-centennial celebration. As the centuries go by, his place in the World's history will become even more secure, for the hour is speedily coming when the liquor traffic will be placed outside the protection of the law, and it will be impossible for the history of that battle to be written without giving many pages to the young physician who founded the first temperance society and who lived to be the grim old soldier in the midst of the conflict.

We will be unfaithful to him and untrue to the spirit of this occasion if we go away without renewed determination to push the battle for a land free from the saloon. Our time here is worse than wasted, and this event loses its significance, unless there is an increase of strength and interest in the fight against the organized liquor traffic. The life of Dr. Clark must stimulate us; it must enthuse us and lead us into greater activity in the closing days of the struggle.

He sleeps sweetly in this beautiful City of the Dead, while we go out to the heat and turmoil of conflict to win that peace which comes to the victor who gives faithful service in the righteous cause.

We can have no defeat. There is no defeat for the right. Ours is a battle for the uplift of humanity. It is a fight to save the saloon-keeper as well as the drunkard. The skies are bright with promise. The indications are that the victory is to be but little longer delayed. Soon another celebration may be held on this spot to rejoice because of the over-throw of the evil against which Dr. Clark dared to inaugurate a war.

At the close of Mr. Stewart's address, a quartette from Glens Falls sang "Onward, Christian Soldiers".



Col. John L. Cunningham

Col. John L. Cunningham, President of the Glens Falls Insurance Company, in behalf of the citizens of Glens Falls, welcomed the visitors and gave an interesting Historical Address, from which we quote:—

"Please accept, in behalf of our people, a cordial and hearty welcome to Glens Falls, with the assurance that we consider ourselves honored by the presence of this numerous and distinguished assemblage, representing a world-wide cause of more than world-wide significance, for it has to do with

the life that now is, and with that which is to come. Your pilgrimage from all parts of the United States, and beyond, tends to make Glens Falls, to lovers of the temperance cause, something like what Mount Vernon is to lovers of their country; for while all that is mortal of the Father of the one is entombed on the banks of the Potomac, the sepulchre of the Father of the other is here on the banks of the Hudson,—and both rivers mingle their waters in the same great ocean.

The interest which we have in men who have impressed mankind with their ideas, influence or work, is not only natural, but irresistible. But this natural interest rises to something of higher excellence when we are assured that the man we honor and the work we contemplate were of unmixed good and produced such blessed and benign fruitage as to signify Divine purpose and approval. Such a man was Dr. Billy J. Clark, and such a work was his organization of the ‘Union Temperate Society of Moreau and Northumberland’, one hundred years ago. Dr. Clark more than *organized* that first society, for he continuously labored for the enlarged influence of its principles, for nearly sixty years,—even to the end of his long, well used and well preserved life of nearly ninety years. He was strong of body, mind and purpose; firm in his convictions and charitable of the honest convictions of others;—altogether, a stalwart Christian character and personality.

I have here in my hands the original record book of the ‘Union Temperate Society of Moreau and Northumberland’ and have been much interested in reading its contents. That society was indeed a temperate temperance society, with wise rules and regulations for beginning a great moral revolution.

I am sure that most of you would enjoy full quotations from this ancient record if present circumstances were more favorable. I will venture, however, to quote enough to give you a suggestion of the earnest yet gentle spirit of that first temperance society.

At that historical preliminary meeting of April 13, 1808, held at the house of Peter L. Mawney, Colonel Sidney Berry was chairman, Henry Martin secretary and the following resolutions were adopted:—

“1st, Resolved, in the opinion of this meeting that it is proper, practical and necessary to form a temperance society in this place and that the great and leading object of this society is wholly to abstain from ardent spirits.”

“2nd, Resolved, that a committee of five be appointed to draw the by-laws for said society and that B. J. Clark, Sidney Berry, Nicholas W. Angle, Ichabod Hawley and Lebbeus Armstrong be the said committee and that said committee prepare the

by-laws by the 20th of April, inst. and present them at the house of Peter L. Mawney at 12 o'clock."

"3rd, Resolved, that the members of this meeting wholly abstain from Spiritous Liquors."

"4th, Resolved, that the names registered here of persons present consider themselves members of said society."

A list of twenty-three names are entered in the minutes of this meeting as being present and these are afterwards often mentioned as the original 23".

At the adjourned meeting April 20, 1808, a preamble and twenty-four "Articles" called "by-laws", but more in the nature of a constitution, were presented and adopted. The few "Articles" which I quote are exactly copied from the record.

"Article 1. This society shall be known by the Appellation of Union Temperate Society of Moreau and Northumberland."

"Article 4. The Members of this Society shall not be allowed to drink any rum, gin, or any kind of distilled spirit, or any kind of composition of above liquors, except by the advice of a Physician, or in case of actual disease, under such penalties as shall be hereafter mentioned."

Article V provides a penalty of twenty-five cents for each violation.

"Article VI. If any member of this society shall be known to be intoxicated, it shall be the duty of the trustees of this society to admonish him of it, if s'd. member will pay fifty cents and promise reformation for the future he shall be excused, if not he shall be considered a fit subject for expulsion."

"Article VII. It shall be disreputable for any member of this society to offer any of the liquors named in Art. 4th, to any member of said society, or to advise and urge any other person to drink s'd. liquors, except in cases named in Art. 4th, and if in any case any member shall so offer, advise or urge any person to drink s'd. liquor, he shall forfeit and pay to the Treasurer twenty-five cents for each and every offence".

"Article VIII. It shall be disreputable for any member of this society to speak disrespectful of said society, or utter any words with intent to injure or bring s'd. society into disrepute and shall forfeit and pay to the Treasurer thereof twenty-five cents for each and every offence."

"Article XX. That it shall not be lawful for any member to drink any wine, except at a public dinner, (except in cases stated in Art. 4th)."

"Article XXI. That not any of the laws of this society shall infringe on the rights and ordinances of any religious church or society whatsoever."

There were provisions for accusations of violations, making it the duty of members to make them, and for trials. Also what is called "a tax" of three cents for each hour of late attendance at meetings and 12½ cents for "total neglect of attendance, unless a reasonable and satisfactory excuse is offered."

A code of "rules" was afterwards adopted, including prohibition of members leaving any meeting "without leave of the President." Members were disciplined and occasionally expelled. A library was established, with rules and regulations; meetings were held quarterly and the minutes show the faithful attendance of Dr. Clark.

What are noted as "Orations" were arranged for many of the meetings, with the requirement that copies be filed with the society. Temperance documents were circulated; a committee of correspondence with sister societies, etc., was appointed and notable temperance men were made honorary members, including, in 1812, Dr. Benjamin Rush of Philadelphia, a signer of the Declaration of Independence.

Because of removals and affiliation of members with other similar societies, there was an interregnum in regular meetings from 1821.

In October, 1843, there was a re-organization "upon the old platform of 1808", with this amendment of the pledge:—"Resolved, That the subscribers of this constitution hereby pledge themselves not to use, traffic in or furnish intoxicating drinks to any in their employ, except as a medicine."

On the 13th of April, 1858, a notable Semi-Centennial Celebration was held in the "West Church", town of Moreau, of which there are several pages of record. It is recorded of this event:—"Four of the original members of this first temperance society are still lingering upon the shores of time, waiting, it would seem, to hear the shouts of final victory over a long fought and wiley foe, that they might descend to their final rest in peace, with the language of good old Simeon upon their lips: 'Now lettest thou thy servant depart in peace for mine eyes have seen thy salvation.'"

These four survivors, Billy J. Clark, Gardner Stowe, Lebeus Armstrong and James Mott, were present and the record says they "Added interest to the occasion by their presence in one seat in front of the speaker's platform".

The record further says:—"Dr. Billy J. Clark was the first originator and prime mover of this society, and has ever been an energetic, every day working temperance man for fifty years."

A series of twelve resolutions was adopted at that Semi-Centennial. The second resolution reads;—"Resolved, that this Semi-Centennial of temperance awakens in us a most lively

sense of God's protecting care over us and the efforts of His people while urging forward the heaven-born thought of temperance associations, which from their humble and obscure origin in this town shall penetrate with their hallowed and benign influence to every part of the entire world".

The last of these resolutions is as follows:—"Resolved, that when this convention adjourns, it adjourns to meet at this place on the 13th day of April, 1908, to hold a centennial Temperance Celebration".

And so it is, varying but little as to day and place, the fifty-years-ago forecast or vision of this resolution finds splendid fruition in the World's Temperance Centennial Congress, with this present pilgrimage to the grave of the founder of that first society,—a greater, more significant and representative Centennial than the most sanguine and hopeful of those participating in that Semi-Centennial could have conceived."

At the request of many persons present, Rev. C. H. Mead, D. D., of New York, was invited to speak, and responded briefly. After the benediction by Rev. Daniel H. Martin, D. D., of Glens Falls, those who had come from Saratoga were asked to gather around the monument, where a photographer took the picture.



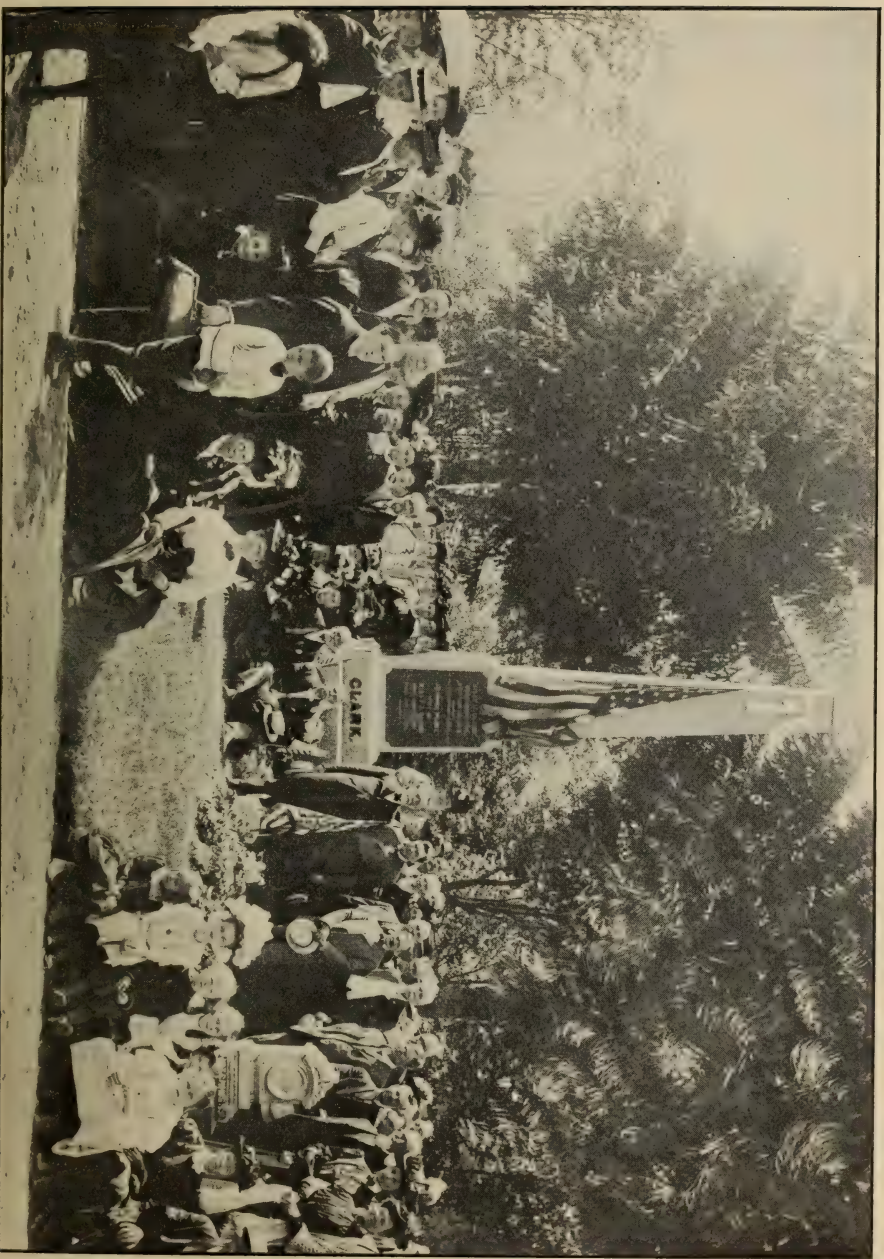
Dr. J. B. Cranfill

Wednesday, June 17, the Congress opened in Convention Hall at 10 A. M., Mr. Levi Hoag of Binghamton presiding. The third Historical Paper, by Dr. J. B. Cranfill of Dallas, Texas, gave a "Review of the Temperance Condition of the World from 1828 to 1848".

From this paper we give the following:

"While the subject assigned me involves a review of the temperance condition of the *world* from 1828 to 1848, I think it best to confine what I have to say mainly to the progress of the temperance reform in the United States.

As early as the year 1811, active discussion had begun in the United States concerning the evils of the liquor traffic. That year we find the celebrated Dr. Rush pleading the cause of temperance before the General Assembly of the Presbyterian Church. His appeal eventuated in the appointment of a committee, which reported the following year, recommending total abstinence from



Visitors at the grave of Dr. Billy J. Clark, Glens Falls, N. Y.

all spirituous liquors on the part of both families and individuals. At about the same time Rev. Lyman Beecher came to the front as an active advocate of temperance, and in 1826 he preached his notable "Six Sermons on Intemperance", which were published in 1827 and ran through five editions in twelve months. In the same year of 1826, the American Temperance Society was organized, which really dated back in its origin to 1818, in which year a society was organized in Delaware County, New York, 'to check and discourage the use of ardent spirits'.

During this same eventful period, Rev. Eliphalet Nott, a man of remarkable mental powers and spiritual gifts, actively espoused the cause of temperance. In January, 1827, in keeping the records of a temperance society in New York State, a Mr. Jewel coined a word that has since been conspicuous in all temperance literature. There were two pledges in this society; one for total abstinence, and the other on the old plan of abstinence from distilled spirits. In keeping his books, Mr. Jewel prefixed the letters "O. P." before the names of the latter class, and the letter "T" before the names of the total abstainers. Within two years the members were all "T's" and had begun referring to themselves as "T-totallers."

The years 1828-1829 witnessed remarkable activity on the part of those who had espoused the cause of temperance. It is noteworthy that the germ of what is now the Woman's Christian Temperance Union had its origin the latter part of 1828. In 1841 the idea of the organization of women in the war on the drink traffic was extended by the inauguration of what was known as the "Martha Washington" societies. The first organization was effected in the city of New York on May 12, 1841.

It is thus seen that the women of the land, who have from the beginning been the greatest sufferers from the curse of drink, have used their influence and their strength for its abatement and extinction.

The temperance reform made great progress during the years 1828-1829. The reports of the American Temperance Society show that at the close of the year 1829 there were more than one thousand societies, embracing more than one hundred thousand members. The following year witnessed the entrance into the activities of the temperance reform of the immortal John G. Whittier. He and other workers of the time discovered that many who had pledged to abstain from liquors, lapsed and fell. They found, moreover, that the milder drinks, such as cider, wine, and beer were playing an important part in the fall of those who had been reformed.

The year 1831 witnessed a movement which gave prestige to the entire temperance reform. Rev. John Marsh, who had

become a conspicuous figure in temperance work, visited the City of Washington, and through his influence the Congressional Temperance Society was organized some months later.

It is a notable fact that Attorney General Wirt was the first distinguished legal authority to publish the opinion that the traffic in alcoholic liquors was a public nuisance. This opinion was rendered in 1832.

In the year 1833 the germ of the present National Prohibition Party appeared. On May 24th of that year, there was held in the city of Philadelphia a National Temperance Convention, which adopted, among others, the following resolution:—"That in our opinion it is the duty of all men to abstain from the use of ardent spirits, and from the traffic in it."

During this period a remarkable utterance appeared signed by several Presidents of the United States as follows.

James Madison,
John Quincy Adams,
Andrew Jackson,
Martin Van Buren,
John Tyler,
James K. Polk,
Zachary Taylor,
Millard Fillmore.

The declaration signed by these eminent publicists and statesmen was:

"Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits, as a drink, is not only needless but hurtful; and that entire disuse of it would tend to promote the health, the virtue and the happiness of the community: We hereby express our conviction, that should the citizens of the United States, and especially all young men, discontinue the use of it, they would not only promote their own personal benefit, but the good of the country and the world."

During the year 1840 a remarkable organization had its birth. On the night of April 2, 1840, 20 chronic drinkers sat in the bar at Chase's tavern in Baltimore and organized what eventuated in the famous and farreaching Washingtonian movement.

The year 1842 witnessed the conversion of John B. Gough. This wonderful young man had been given up as a hopeless drunkard. There was one man whose name deserves to be chronicled here and to be preserved forever. That man was an humble Quaker, Joel Stratton. He found Gough staggering drunk in the streets. He persuaded him to go to a temperance meeting and sign the pledge.—Coincident with the work of Gough a temperance revolution was in progress in Ireland, led by Father Mathew, a Capuchin friar. This remarkable man wrought a

work in Ireland that lives until this day, and later he came to the United States to pursue his great work here, but as his visit to America occurred in 1849, I leave its discussion to other hands.

The Sons of Temperance, a fraternal temperance society, was organized in 1842, and grew with great rapidity, so that four years later it had a membership of one hundred thousand. In 1845 the Juvenile Sons of Temperance was organized, and this was the first movement in America for the organization of children in the temperance work. Among the other fraternal societies were the Cadets of Temperance, the Rechabites and the Good Samaritans."



Rev. Hervey Wood

Rev. Hervey Wood of New York City, Field Secretary of the General Convention of Baptists of North America, spoke on "The Irrepressible Conflict", saying in part as follows:—

Mr. Chairman, Ladies and Gentlemen, members of the World's Temperance Centennial Congress: I bring you the greetings of the Baptists of North America, and our congratulations on the great success with which God hath crowned the labors of your hands during the last few years.

It is only quite recently that our denomination has taken hold of this work in organized form, though members of the Baptist Church have been, and are today, among the staunchest supporters of the Temperance Cause. The General Convention of the Baptists of North America which met in Jamestown, Va., May 22, 1907, voted to appoint a "Standing Committee on Temperance, to promote in every possible way the Cause of Temperance, until there shall not be a legalized saloon within the bounds of this Convention." The committee has been appointed and is hard at work. And now Sir, as my time is limited I shall proceed at once to speak upon the theme of "The Irrepressible Conflict" between, First: The Church and the Liquor Traffic. Second: The State and the Liquor Traffic. Third: The Nation and the Liquor Traffic.

First then. There is an irrepressible conflict between the church and the liquor traffic for the following reasons:

A:—Because the liquor traffic is the greatest hindrance to the spread of the kingdom of our Lord and Savior Jesus Christ, both at home and abroad. Allow me to call the names of only a few of our most honored missionaries. Dr. John Clough, our Baptist Missionary to Burmah; Bishop Thoburn, of the Metho-

dists, of India; Dr. Richards, Baptist, of Africa; Dr. John G. Paton, Presbyterian, of the New Hebrides; everyone of them has complained to the societies at home concerning the liquor traffic, that it was hindering their work. A few years ago a colored minister visited Africa in the interest of missions. The ship on which he sailed had four hundred barrels of *Medford Rum* on board, and *one* missionary. A native pastor met the visitor at the port of entry. When he saw the rum, he said, "it is no use sending missionaries to Africa while you send rum. *You are killing ten black men with rum to every one you are saving by the gospel.*

B:—Because the organized liquor traffic is today, and for many years past has been, attempting to legalize the sale of liquors and the opening of saloons on the Lord's Day, our American Christian Sabbath. It is notorious that the men engaged in the liquor traffic, especially along our Atlantic seaboard states, are over ninety per cent of them foreigners, and this element in our population has the audacity to sneer at our *American laws*, calling them, "Puritanical Blue Laws." If this degraded crowd do not like our American Sabbath, and our institutions, let them go back to where they came from; steerage is cheap. *The Church must fight* and defeat this attempt to destroy the Christian American Sabbath.

Second. The State.

A: Because the liquor traffic is destroying the *Homes*. It is turning *Fathers* into fiends, mothers into unnatural monsters, and even murderers; turning our sons into *criminals* and filling our prisons with them; turning our beautiful daughters into those nameless creatures that walk the streets of our great cities, sending many a broken-hearted mother and father to a premature grave, because of the waywardness of their offspring.

B: Because the liquor traffic is the most *lawless* traffic in the country, violating every human and divine law that interferes with its hellish work. The State must put down this infamous traffic for its own wellbeing.

The Nation.

A: Because the liquor traffic strikes at the very fountain head of our national life. Four of the most eminent biologists and pathologists have put forth this statement:

"Any parent indulging in alcoholic beverages injures the future citizen, physically, mentally and morally, before he is born."

It is a lamentable thing that we have so many sad illustrations of the truth of the above statement. Men and women of America! give the boys a chance in life. Do not bring them into the world cursed from their birth.

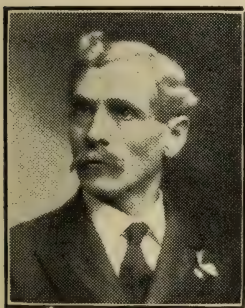
B: One more fact and I am done, viz:—The open saloon is the rendezvous of the thief, the blackleg, the gambler, the anarchist, and criminals of every hue: It was from a saloon with his brain on fire with brandy that Wilkes Booth went forth to murder Abraham Lincoln. It was out from another saloon in the same city that Guitteau went to shoot to death James A. Garfield. It was from a Buffalo saloon that that murderer Czolgosz went forth to kill President William McKinley. Christian, Patriotic Americans! bestir yourselves, “get a move on”, and forever prohibit the manufacture, importation, or sale of intoxicating drinks. Drive this traffic to the pit from whence it came. We can do it. In the language of the immortal Wellington, “Up, guards, and at them.” The united, organized forces of righteousness can wipe this destroyer of everything that men hold sacred and dear from the face of the earth. Like that dear old Scotch wife in Lucknow with her ear to the ground who cried, “Dinna ye hear them, the Campbells are coming, why I hear the bagpipes.” Sure as you live she did hear them. They did come, and Lucknow was relieved. Well sir, this time it is not the bagpipes I hear. It is the voice of our brothers and sisters from the Southland who are shouting the victory over the rum and whiskey demons. North Carolina, Georgia, Alabama, Mississippi, Oklahoma; and the end is not yet. Every Southern State is awake and at work. The great West is beginning to move. Dear old Vermont and New Hampshire will soon be back in the Prohibition column, and every state south of the Mason and Dixon line will be standing shoulder to shoulder inside of five years in the ranks of Prohibition. We shall win, sir, just as sure as God lives and reigns. He is on our side and we are bound to win. The Church of God has been slow to take a hand in this fight, but sir, she is shaking herself. She is buckling on the armor, and with all the embattled hosts of God you will be sure to find the Baptist denomination of the continent of North America. Fellow soldiers of Jesus Christ, the battle is nearly won. The enemy is on the run. I say again, “Up, guards, and at them.”

Rev. E. C. Dinwiddie of Washington, D. C., represented the Lutheran Church. Mr. Dinwiddie worked in the Oklahoma Campaign for over a year, and Governor Haskins of that state appointed him as one of the Official Representatives of Oklahoma at the Temperance Congress.

The speaker said that the Lutherans were the largest denomination in the world, and the third largest in America; they are growing more rapidly than any other denomination, relatively, in this country, because of the large number that are coming here from abroad. He told of their interest and activity

in the temperance cause, and said that they would always be found in the front ranks until the great battle is won.

Mr. Dinwiddie referred briefly to his work in the Oklahoma Campaign, and paid a high tribute to Gov. Haskell of that state for the brave stand he has taken. The Governor has asked the President of the United States to write a message to the Legislature, asking them to protect the state's rights regarding the Liquor Law. Oklahoma has a population of over 1,400,000; nineteen years ago it was a wilderness, absolutely unpeopled by the white man. He said that the Oklahoma Campaign has turned the tide in this country in favor of state-wide prohibition as distinguished from the local method of solving the liquor question, and that Prohibition is proving a success in that state.



Chas. A. Mitchell

Mr. Chas. A. Mitchell of Cherokee, Oklahoma, President of the Stella Purity Association and Treasurer of the National Purity Federation, also a State Representative to the Congress, was the next speaker. From his very excellent address we quote:

"I bring you greetings from the greatest state in the Union, (except New York),—a state where we are *doing things*. We have the most stringent, radical law on Prohibition of any state in the Union. . . .

One of our new things is the Purity Farm, near Cherokee, where students work on a farm to aid them through school. The boys farm, garden, carpenter, make cement blocks, etc.; the girls do house and office work. The purity feature requires a pledge of the boys, for life, against whiskey and tobacco, and of the girls never to keep company with those who use either.

No man is a gentleman in God's sight, nor should he be in the sight of society, who is not as pure as he wants his sister to be. The business manager of one of the largest church papers in Texas declared to us that there is a necessary evil, that it must be reserved and regulated and that it is absolutely undebatable. He was right only in the last statement. It is undebatable, because there is only one side to it, and that is "the white life for two." The manager of one of the largest department stores in Dallas said, "If we run these vile women out of town, our wives and daughters will not be safe." This was an insult to every decent man in Dallas.

The greatest problem before the human race to-day is *the human race*. . . . The greatest crime in the land to-day is that of deceiving children. The child at one time has absolute faith in his mother; he lies in her arms with his tiny arms around her neck, with his cheek against hers, drinking in Mother Love. He feels that if he wants to know anything, Mamma is the one to go to for information; and so he asks her about everything that comes to his mind. Finally he says, 'Mamma, where did I come from?'—one of the most important questions that is ever asked, because creation is a pure and holy subject. The truest truth I can state to you is this,—There is nothing impure or unclean to the child, until somebody tells him it is. If the mother does not tell him the truth, he will soon be out on the street or the playground, learning the truth in the most horrible manner possible.

After addressing the men in a meeting of the Friends in Wichita, a man came up and said,—'I was raised in a good Christian home, nurtured in the church, educated in the church and school, and yet the things which cursed my life the most and came into my experience with the most intense hurt, are those things about which my home, church and school said absolutely nothing.' Dr. G. Stanley Hall, President of Clark University, gives it as his opinion that the brokers of New York City have at least three million names which they offer for sale, obtained from the quack doctors. . . . The young man's problem is indeed a great one. It is primarily a question of self-control; but when he is left to fight the battle alone, and does not understand it is a psychic question more than physical, and add to this a foundation of food and life that increases the battle, and he has indeed a hard problem.

I ran a Purity Home in Missouri for years, where I gave boys work to pay their way through school, provided they would abstain from whiskey and tobacco and take a supplemental course in sexology. They were given very plain fare, no tea or coffee, no water at the table and very little meat; no pepper, no spices in the house and rarely if ever, pie or cake, and yet plenty of wholesome food. Nearly all of them testified that in a few weeks their health improved, their weight increased, their tempers diminished and that the battle against passion was much easier. Some of them declared that when they spent Christmas week with their mother and lived on the ordinary food that is usually given, that again disturbances arose, temper and passion were excited and they got homesick to get away from home and get back to our plain fare.

The second great falsehood is the 'double standard' lie. A farmer having a visitor took him out and showed him his crops

and his buildings, and finally, pointing to a magnificent animal, said, 'Look there, isn't she a daisy?' She is one of the finest blooded animals you ever saw;' and he gave her pedigree. 'She cost me \$800.' The visitor said, 'Yes, I should judge she is just what you say; but what are you going to do with her?' The farmer replied, 'I am going to raise some of the finest colts in sixteen states.'

The farmer then took his visitor into the house for dinner. While waiting, a beautiful girl passed through the room and he said "Mary, wait a minute—Mr. Brown, this is my daughter. She is one of the finest girls you ever saw, if I do say it as her father. She is carrying off the honors in the High School, can sing a song that would charm you, recite an elocutionary piece that would delight you, and better than all, she can do as good work in the kitchen with her mother." As Mary's cheeks flushed he said, "I tell you, she is a magnificent girl."

When she left the room, the visitor said, "I judge she is just what you say, but what are you going to do with her?" "Why, I don't know what you mean," said her father. "What are you educating her for?" Is she to become a missionary, or a doctor?" The farmer said, "I hadn't given it a thought. I am sending her to school because it is the custom." "Well," said the visitor, "what will her future life be?" "Well, I have no plans," said her father. "Will she likely marry?" asked the visitor. "Why, really, I have not paid any attention to such things," said her father, "but she is keeping company now with a man who is of no account on earth. If rumor is correct, he has despoiled two or three homes. He chews, smokes and drinks a little, but he has money and comes from a good family. Of course, I had little rather she would not go with him, but she seems to think a good deal of him, so I suppose they will make a match of it."

Twenty years ago we had in this country what is called the "White Plague," which was alarming the nation, but the physicians, by strenuous efforts and concert of action, have established sanitariums and tent colonies and scattered millions of pages of literature, until to-day, consumption is said to be cut half in two. But there is a far greater plague in this country than that, called the "Black Plague." Four-fifths of the children born blind are thus because their fathers have 'sowed their wild oats.' . . .

A boy can go clear through College and University, and never have a word spoken to him about sex. A girl can obtain a very fine education, and know absolutely nothing that will fit her for matrimony or motherhood. The grandest profession on earth is Motherhood, and for this a girl should have the most

careful scientific training. Dr. Newell Dwight Hillis says that we require a doctor to study three or four years, besides the training that is required for different trades or professions, and that no young couple should be allowed to establish an American home without making very careful preparation for the same. . . . The great burning heart-cry of millions on earth to-day is, "Why didn't somebody tell me?"

The National Purity Federation of which I have the honor of being Treasurer, with Rev. B. S. Steadwell, as President, is not an Association, but as the name indicates, a Federation of all societies, Sunday Schools, Young Peoples', W. C. T. U., or Purity Societies, both local, State and National, who are willing to federate and meet in Congress, for the discussion of Purity questions. The dues for local societies are \$5.00; for State \$10.00; for National \$25.00.

At 2 P. M. the Congress opened with Mr. Levi Hoag presiding. After the opening exercises the Chairman introduced Mr. E. J. Johnson of Derby, England, Representative of the British Temperance League. Mr. Johnson said in part:

"Ladies and Gentlemen—I am extremely pleased to have been given the opportunity of addressing you this afternoon, as the representative of the oldest Total Abstinence Society from beer, wine and spirits, in the world, The British Temperance League founded by the Seven Men of Preston, convened by Ralph Barnes Grinrod, M. D., LL. D., F. R. S., which had as its first Secretary Joseph Livesey, and as one of its first Agents, Thomas Whittaker, who has given to the movement to-day, Sir Thomas Whittaker, M. P. The first editor of The British Temperance Advocate was that Prince of Philosophers, Dr. F. R. Lees. Out of its work has grown The Sunday Closing Association, United Kingdom Alliance, etc., etc. Amongst its Presidents, Secretaries, Agents, etc., might be counted the late W. S. Caine, M. P., James Hayes Raper, J. Sill Burlingham, M. P., William Saunders, M. P., Joseph Eaton, James Eddy, and the whole of the Seven Men of Preston. My pride in representing this Society is enhanced when as a worker I realize that this movement has given to labor nearly all its leaders. The first representative sent to the English Parliament by the co-operation of the workingmen, Thomas Burt, M. P., and Crawford, the first man from the workshop to the House of Commons; Joseph Leicester the Glass-Blower, the first to enter an administration; Henry Broadhurst, the first Workingmen's Cabinet Minister; John Burns, the leader of the Independent Labor Party; J. Kerr Hardie, M. P., the present Chairman of the

Labor Group in the House of Commons; Arthur Henderson, M.P., are all total abstainers.

It was the Temperance Party that fought against corruption, bribery and intimidation in stopping wages being paid in the saloon, in compelling masters to pay wages in cash and not in kind, and in preventing election meetings being held at the saloon. It was this movement that shortened the hours of labor by getting Sunday closing.

The Temperance Movement has given to the world some of its grandest men, and I am proud to represent such a movement at this time. We have nothing to be ashamed of, but a glorious heritage. Let us give to posterity a still greater one, by helping to bring about that time when His Kingdom shall come on earth, and His will be done, even as it is in Heaven, by prohibiting the business which makes the realization of the Lord's Prayer impossible."

Hon. Joshua Levering of Baltimore, Md., was then invited to the platform to preside over the "Temperance Veterans' Re-Union" programme. Mr. Levering first read a letter from Ephraim Osborne (Third), of Battle Creek, Mich., sending greetings to the Congress. Mr. Osborne's grandfather was one of the original members of the First Temperance Society. Greetings were also received from Rev. John Russell, D. D., of New Haven, Mich., the Father of the Prohibition Party; J. A. VanFleet of Folsom, N. J., who founded the paper which was called "The Lever," and Prof. A. A. Hopkins of Hornell, a temperance speaker and writer of National reputation.



Hon. Joshua Levering

Mr. Levering then delivered an eloquent address, from which we give the following:

Among the many things of interest which attract the attention of a traveler in the Far East at the present time, none is more striking than the rapidly changing conditions which are there taking place.

On every hand are signs of the old being supplanted by the new. There is an eager desire for the introduction and adoption of those ideas and policies which will make for the betterment of the people. Officials and public spirited citizens in many places seem to vie with each other in bringing about such

changes. All this is the harbinger of better things and of a more enlightened age for the many millions of people living heretofore in the darkness of superstition and ignorance. Perhaps one of the most far reaching of these changes, in its beneficial effects on the people, is the action recently taken by the Empress Dowager of China for the suppression of the Opium traffic within the borders of her great Empire.

The edict is a strong one, calling for the prohibition of the traffic in all its forms, within a stipulated time, and is being carried out with greater success than was thought possible, even by many of its advocates. Such a movement as this must meet the hearty approval of all right thinking people, and, with others, we rejoice in its development, and praise God for the providences which brought it to pass.

But while thus rejoicing in the expectation of the speedy overthrow of the opium curse in the Far East, we are here at this time especially to praise God for His blessing upon our own beloved country in what has already been accomplished for the final overthrow of that great evil, the legalized liquor traffic. Those of us here to-day who have grown gray in warring against this awful curse, looking back upon conditions as they existed twenty or more years ago, and comparing them with those existing at the present time, can surely exclaim, "What hath God wrought!"

The review of the pathway we have thus trod, and the victories which have been won during this period, fill our hearts with joy, and stimulate to fresh courage for the final struggle which must come ere long. History has over and over again proven the truth of the statement that great reforms never go permanently backward. And so it will be in this struggle against the Liquor Traffic, as victory shall follow victory until there shall not be a legalized saloon within the bounds of our country.

One of the greatest triumphs achieved in this onward march against this great evil is the development of public opinion to the realization of the fact that the liquor traffic in its logical results is essentially evil, and in its methods and practices a persistent violator of law. This conclusion having been reached, the deduction is irresistible that such a traffic can no longer claim the protection of the law, but must be put under its ban, effectually and permanently.

Hence the tide of prohibition, which is sweeping over our land, state after state adopting this principle by large majorities, and in some instances writing it in their constitutions. Other states are preparing to follow, and unless all signs fail, it will not be long before a majority of the states of the Union

will prohibit, by effective law, the manufacture and sale of alcoholic liquor for beverage purposes. One particular outgrowth of this aroused and enlightened public opinion has been the conviction, forced upon the minds of the officials of our great railway systems and industrial plants, that liquor drinking on the part of employees is dangerous to life and property, and subversive to efficiency and success.

Hence the stringent orders that have been issued of late by many of the heads of these corporations, forbidding any employee, under penalty of speedy dismissal, to drink intoxicating liquor, whether on or off duty; some going so far as to make the rule apply even to those frequenting saloons. With the millions of people traveling every day on our railroads, the enormous value of property in transit all the time, and the multitude of men in the employ of these various corporations exposed to constant danger, no thoughtful person can doubt the wisdom and justice of such action. But what a change in public opinion during these past few years, and as a result, how completely silenced has become the claim of personal liberty advocated so strenuously by the liquor traffic, and by those individuals who themselves indulged in drinking. It is worthy of note also how during these years there have been wrung, from an unwilling Congress, laws which have driven the liquor out of the Capitol, out of the Congressional Library at Washington, out of the Immigrant Stations, out of the Navy, out of the Army, out of the National Museum, and out of the Soldiers' Homes. Surely, veterans of a righteous cause, our warfare has not been in vain. With sorrow we have seen, during these years of struggle, many of our choicest spirits fall in the front of the firing line, strong in faith of final victory, but leaving to others to prosecute the work to conclusion. Others have stepped forward to fill the gaps thus made, and so with unbroken ranks, firm in the conviction of the righteousness of their cause, and relying on the God of battles for victory, the hosts of temperance and prohibition march on with no uncertain steps to an assured victory.

In closing, may I quote from a speech of England's great statesman, and the friend of our own country during the dark days of our civil war, John Bright, adding a few words thereto: "It may be but a vision, but I will cherish it. I see one vast federation stretch from the frozen North in unbroken lines to the glowing South, and from the wild billows of the Atlantic to the calmer waters of the Pacific main, and I see one people and one language, and one law and one faith, and over all that wide continent, the home of freedom and a refuge for the oppressed of every race and clime and, I would add, over all its broad domain not a licensed saloon."

Following this were short speeches by some of the Temperance Veterans. Among those taking part were Rev. Stephen H. Taft of California, who fifty-four years before spoke in Saratoga at the Anti-Nebraska Convention; Rev. C. H. Mead, D. D., of New York; Mr. J. H. Bronson of Amsterdam, N. Y.; Rev. Wilbur F. Crafts, Ph. D., of Washington, D. C.; Rev. Geo. W. Peck, A. M., LL. D., of Buffalo, N. Y.; Revs. O. R. and R. C. Miller; and Mrs. Lucia F. Additon of Oregon.

The following telegram was sent to Hon. Wm. T. Wardwell of New York City, a member of the Promotion Committee, who, on account of illness, was unable to be present:

“Saratoga Springs, N. Y., June 17, 1908.

Hon. Wm. T. Wardwell,
21 West 58th Street,
New York City.

World's Temperance Centennial Congress sends greetings, while expressing sincere regret for your illness and inability to be present.

J. H. DURKEE,
Chairman.”

At the evening session Mr. Hoag again presided. Prof. Chas. Scanlon of Pittsburg, Pa., Field Secretary of the Presbyterian Denomination, delivered an address on “The Presbyterian Church and the Temperance Reform,” from which we give the following abstract:

“The Presbyterian Church desires to acknowledge with appreciation the great work which has been done by other religious organizations. We are naturally grateful that our own church has had, and now has, some honorable part in this work. The contribution of the Presbyterian Church has been mainly along two lines: *First*,—her sons and her daughters; *Second*,—her method of work. The Father of the modern temperance reform, by common consent, was Dr. Benjamin Rush, a Presbyterian; another prominent man was Rev. Travis McKim, who declared that the Presbyterian Church would do her part in making the Church foremost in the history of her country; then there were Dr. Albert Barnes, John Hall, Dr. Theodore L. Cuyler, and many others. John Calvin, Father of Presbyterianism, declared that the Church ought to be, and should be, a power for righteousness. Some have said that it is only in very recent years that the Presbyterian church has taken active interest in the Temperance Reform. Nothing could be further from the facts. In 1811, at the instance of Dr. Benjamin Rush, the General Assembly of the Presbyterian Church appointed a Temper-

ance Committee to co-operate with similar committees of all Evangelical bodies, to suppress the liquor traffic. This was the first instance of a committee of any church being appointed for any such purpose. It was from the inspiration of that committee that Dr. Lyman Beecher preached his six great sermons, which are classics even to-day. In 1818 the church set itself squarely against all intoxicating liquors.

The Presbyterian Church was the first Ecclesiastical body to recommend Sunday Closing; the first church to make Sunday School an organic part of itself; to organize Temperance Societies in the Sunday School, and make them a part of themselves; now almost every church has its own temperance agencies. Next to the contributions of men and money, one of the largest contributions of the Presbyterian Church to the Temperance Reform has been her method; that is to appoint a committee of its own, and to conduct temperance work in its own name, with its own authority.

Last year we held about one thousand public meetings under the auspices of the Temperance Department, and distributed sixteen million pages of literature, in six different languages.

We do not believe that it is enough to simply elect good men to office. We do not believe that it is enough to say that we will not support any man for office who will not declare against the liquor traffic. We believe that a good man ought to stand on a good platform. We believe that neither the man nor his party ought to be backed by the liquor traffic. You will say that this is Prohibition, and you will be telling the truth. As individuals we will do what seems good, and it seems good to me to go with and vote with the Prohibition Party.

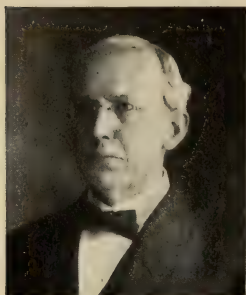
There is one more reason why we push this work, and that is because every one else is doing it, and we like to keep up with the procession. We have come now to the place where not only individuals, but parties, must push forward, step aside, or be run over.

Prohibition has never had a chance in this country; the law has been almost always in the hands of its enemies.

The Presbyterian Church has given her sons and daughters to the temperance cause; has given of her means, because the liquor traffic is selfish, unscrupulous, and diametrically opposed to every interest of the church.

In introducing the next speaker, Mr. Hoag incidentally remarked that he himself was born only about five miles from Dr. Billy J. Clark's old home; that his early life was spent among the Friends, and that he was glad to introduce a repre-

sentative of that body, Mr. Henry W. Wilbur of Philadelphia, Pa. Mr. Wilbur spoke on "The Society of Friends and the Temperance Reform," of which address the following is a brief abstract:



Henry W. Wilbur

It may be said with perfect candor that the Religious Society of Friends from the beginning, took its position at least a little in advance of the prevalent public opinion and general practice on the drink question. Its testimonies found their places in the manuscript disciplines, before the first editions of the printed discipline was issued about the beginning of the eighteenth century.

When drunkenness and public drinking were generally condoned, the Society condemned both. When business cunning employed drink as an agency of quick bidding at vendues, and a help to driving sharp bargains in trade, the Society entered its protest, and declared its hostility to such practice.

When William Penn, founder of the Quaker commonwealth of Pennsylvania, formulated his "Fundamental Constitution" in 1681, he put in it these remarkable provisions: "There shall be no taverns or ale houses, and horse racing, bull and bear baiting, and games of cards and dice shall be prohibited." It would seem that this seventeenth century Quaker was the original anti-race track gambler, and possibly the original prohibitionist.

The discipline of the New York Yearly meeting, published in 1810, contains the following provision regarding intoxicating liquors: "In consideration of the corrupting and ruinous effects occasioned by the importation, distillation and sale of ardent spirits, which produce intemperance, and lead to the impoverishment of many, the injury of the constitutions and minds of many more, and the increase of vice and dissoluteness in the land, it is earnestly desired that none of our members may contribute to this great evil, by being concerned in importing, distilling, or vending ardent spirits, or selling their grain, or other produce, for the purpose of distillation." Equally strong provisions were in the disciplines of all of the yearly meetings, and had been for some years previous to 1810. So that this position of the Friends, advanced as it was, preceded the formation of Dr. Billy J. Clark's first temperance society.

As to the present, the Society has strengthened its deliverances, and theoretically is a total abstinence and prohibition church. It has to be admitted that all of its members do not as

vigorously maintain its testimonies as could be wished, yet when the time for vital action comes, if it does not conflict too intimately with political prejudice, Friends are found persistently opposing the liquor traffic.

For some time the Society's activities in the temperance field were rather dormant. But at present, through its committees and machinery generally it is more energetic and active than it has been in years. At any rate the Friends are now quite disposed to do their share of work in giving the country a sober citizenship, and grogless commonwealths.

The Committee on Resolutions presented the following, which was adopted:

Resolved, That this Congress recognizes as a new and powerful agency the official use of Temperance Posters by French and British City Governments, even where the liquor traffic is licensed, to warn the people, though never visibly intoxicated, that those who use beer and wine or stronger liquors daily, are in danger of the chronic poisoning known as Alcoholism; and we recommend that the people, especially of each Prohibition state and county and town, petition their Legislative body or executive or health officers or educational superintendents, or all of these, to use such posters to bring the minority over to cordial acceptance of the law, by thus publishing the truth on the streets before the eyes of those who will not hear temperance addresses or read temperance literature.



Hon. J. B. Lewis

Thursday, June 18, the Congress met in Convention Hall at 10 a. m., Hon. John McKee of Brooklyn presiding. Hon. J. B. Lewis of Boston read a paper on "The Temperance Conditions of the World from 1848 to 1868," from which we give the following:

"The study of the evolution of a great reform is one of intense interest. It is especially so in the case of the temperance movement, aiming as it does to change the social habits of a people, and affecting the moral, economic and political conditions of nations. It is of course impossible in the limited time at my disposal to do more than briefly glance at the conditions and

events during the twenty-year period that I have to deal with, 1848 to 1868. This period was one of the most important and eventful in the history of the great struggle against the drink curse. Total abstinence fraternal organizations sprang up on every hand, until their number was not thousands but hundreds of thousands. The temperance reform came down to the year 1855 with fifteen out of thirty-one States in our Union under total prohibition, and most of the others under stringent local option laws. The horizon was widening upon a drinkless nation. But by the Civil War the clock of temperance reform was turned backward for half a century. State after state repealed the prohibition legislation which it had previously placed upon the statute book. Temperance organizations declined in membership, and even the churches seemed for a time to move backward instead of forward in the conflict against their greatest foe.

"As we look back over this entire period we see that it is one of peculiar interest. Among the world's renowned temperance reformers who were conspicuous in their agitation against the drink evil will ever stand prominent the names of Father Matthew, the Irish apostle of temperance; John B. Gough, the eloquent advocate of total abstinence, and Neal Dow, the champion of legal prohibition. These men left their impress upon the history of this movement, and the world is better for their having lived. It is interesting also to note that Abraham Lincoln, who had early identified himself with the temperance cause, also took a position in favor of prohibition and against regulation. In a speech made on Jan. 23, 1853, he thus declared himself: 'Let every friend of temperance frown upon all efforts at regulating the cancer. Any license law, however stringent, must eventually increase the evil.' On the 29th of September, 1863, in the midst of the great struggle for the Nation's life, he again reaffirmed his interest in this cause by declaring: 'In the advocacy of the cause of temperance you have a friend and sympathizer in me.' 'Intemperance is one of the greatest, if not the very greatest of all evils among mankind.' In a personal interview with Major J. B. Merwin, he expressed his opinion as to the necessity for effort against the drink curse. He said: 'Merwin, after reconstruction, our next movement will be for the prohibition of the liquor traffic in all the States and Territories.' Had he lived, our cause would undoubtedly have found in him a gallant champion. Although in 1855 fifteen States were under prohibition law only three States retained this law upon their statute books in 1868. The temperance organizations, which during the latter part of the period had dwindled in membership and influence under the blighting effects of the Civil War, were now, however, beginning to reorganize their ranks, and thus the period closes

with the general hopeful feeling that the time had come for another march forward upon this giant evil."

Mr. Wm. P. F. Ferguson, of Chicago, Ill., Editor of The National Prohibitionist, was introduced and spoke briefly.

At 2 p. m. Mr. McKee again called the Congress to order, and those present were delighted with several selections by the Blind Orchestra of Boston.

The Committee on Resolutions presented the following, which were adopted:

Resolved, That we have found it good for temperance forces to meet together, and we recommend increased co-operation especially (1), A monthly demonstration of reform organizations, including churches, in every town and city, in one or more meetings for civic revival, in which all who aim to create a better moral environment shall co-operate.

(2). In order to meet the liquor dealers' unprecedented literature campaign, to which no one society is adequate, we recommend that a committee selected from delegates to this Congress shall ask wealthy philanthropists to endow a well equipped bureau of literature, and to provide accurate and abundant reform literature suitable for free distribution in this and other lands.

(3). In order to secure greater unity and co-operation in National Temperance Work, especially in behalf of legislation, we earnestly request that all National Societies devoted wholly or in part to temperance work, will hold their annual meeting for 1909 in Washington, D. C., during the first week of December of that year, when a new President and a new Congress will be entering on their work, and may be influenced by union public meetings and union deputations, and opportunity may be afforded for private conference of leaders who are seeking with too little co-operation to promote the same great cause.

The following committee was appointed to plan for the carrying out of the above resolution:

Rev. D. Stuart Dodge, D. D., President National Temperance Society..

Rev. Wilbur F. Crafts, Ph.D., Superintendent International Reform Bureau.

Rev. E. H. Cherington, D. D., Assistant Editor American Issue, official organ of American Anti-Saloon League.

Mr. B. H. Spence, Secretary Dominion Temperance Alliance of Canada.

Mrs. C. T. Jewett, Editor Union Signal, official organ Woman's Christian Temperance Union.

Rev. E. C. Dinwiddie, D. D., Legislative Agent of Independent Order Good Templars

Mr. Chas. H. Amidon, the Blind Singer of Boston, sang "I Shall See Him, Face to Face." The note of gladness in the singer's voice seemed a prophecy of the glad time when the blind eyes shall be opened and he who can never behold the faces of earthly friends shall behold his Redeemer "face to face."

Mr. J. H. Roberts of Leicester, England, who with his wife was making a tour of the world, studying methods of temperance work, then delivered an address. He spoke of the very different conditions which prevailed seventy-five to one hundred years ago, as compared with to-day. Then it was a common thing for a member of the aristocracy to finish his dinner by lying drunk under the dinner table; to-day every section of society is permeated by temperance sentiment. No one, to-day, has to apologize for being a total abstainer. The progress has been wonderful in the extreme. To-day there are 18,000,000 total abstainers in the Old Country. Instead of having every doctor against us, every doctor is now on our side, except here and there a remote country doctor who still believes that whiskey is a good thing, and prescribes it for every patient. To-day the medical fraternity of Great Britain are leading the temperance movement. The churches are universally on the side of total abstinence.

He said the change in social customs has been tremendous. Not many years since, when one lady called upon another, wine would be brought out and served; to-day this is a rare occurrence. He spoke of the various temperance organizations and the great work they are doing, and of the changes that are coming about through legislation on the temperance question. He advocated the scattering far and wide of temperance literature, and the education of the people in this direction. In closing he said: "I believe that though our progress may be slow, when we become men and women who will vote for their convictions, the day will dawn when the liquor traffic will be banished. I want the day to come when our people shall cast the sinless vote."

Mr. Ben. H. Spence of Toronto, Ontario, Secretary of the Dominion Alliance, was the next speaker.

Mr. Spence in opening his remarks spoke facetiously about coming from a far off land to a country, the inhabitants of which called themselves Americans, although the reason for the monopoly of that name was not obvious, as there is included within the

bounds of the Dominion of Canada 178,000 square miles more of territory than there is in the United States and Alaska combined.

The speaker then went on to tell of the great possibilities and natural resources of Canada.

Regarding the progress of the temperance reform, Mr. Spence said that encouraging advances were being made. For years the fight was in the arena of Dominion politics. Several of the Provinces took a plebiscite upon the question of Dominion Prohibition. In all of these a splendid majority was rolled up for such a measure.

In 1898 the Dominion Parliament took a plebiscite for the Dominion, showing a majority of 108,011 for Prohibition, in the English speaking provinces, and a majority of 94,324 against it, in the Province of Quebec. The result was a fear on the part of the politicians that action thereon would engender racial differences. No action was therefore taken. The temperance people, however, turning from the Dominion arena concentrated their forces upon the Provincial Legislatures and in almost every Province are pressing for Provincial Prohibition, meanwhile bringing all the territory possible under the operation of Local Option By-laws.

The present situation might be summed up as follows:

The Province of Prince Edward Island is under Provincial Prohibition.

In the Province of Nova Scotia licenses are granted in the City of Halifax, the County of Halifax, one single license in the County of Richmond; the other nineteen counties are dry. The temperance forces are now urgently insisting upon the enactment of a Province-wide Prohibitory Law.

In New Brunswick out of the fifteen counties and cities, nine are under Local Option through the operation of what is known as the Scott Act. These, including the capital city of Fredericton, the question of Provincial Prohibition having been raised, the liquor men thought to offset by an attack upon Fredericton, and brought on a campaign for the repeal of the Scott Act. The liquor forces of the Province rallied and put up a tremendous campaign. The result however was the sustaining of that measure by a majority of 178 in one of the heaviest votes ever polled in that city. The way is now clear and the temperance forces will immediately press upon the Legislature for a Provincial Act.

In the Province of Quebec where the population is largely French-Canadian and Roman Catholic, and where the great majority was polled against Dominion Prohibition, there is a far-reaching temperance revival carried on by the Franciscan Fathers

under the direction of Archbishop Bruchesi, the result being that out of less than 1,000 municipalities, over 700 are without licenses.

In the Province of Ontario, which is in some respects the banner Province of the Dominion, we are terribly bothered with politicians, and the leaders in neither of the parties seem inclined to give ear to the overwhelming temperance sentiment of the people for advanced legislation. Out of 804 municipalities, 312 are without license, and each year sees more territory added to the dry area.

In the Province of Manitoba the temperance workers are exceedingly active. There are 128 municipalities in the Province, 27 of which are under Local Option. Further advance has been hindered because of the requirement that three-fifths of the electors voting should approve of the By-law before it became law. This was repealed at the last session of the Legislature, and it is now proposed to bring on a vote in about seventy of the remaining 101 wet municipalities, voting to take place in December.

The new Province of Saskatchewan has just passed a stringent license law embodying Local Option provisions.

In Alberta the temperance people are greatly dissatisfied with the present situation and feel that more drastic legislation should be enacted. The Province is well organized and we may look for good results in the near future.

British Columbia is perhaps the most backward of all the Provinces in the federation regarding the temperance question. There is no provision in the Provincial law by which municipalities may enact Local Option. A campaign is now on to secure a Local Option law and the people are responding magnificently to the appeal of the temperance organizations.

The Canadians are a sober, law-abiding people. The per capita consumption of liquor in Canada is a little over six gallons as compared with more than twenty gallons per capita in the United States.

Every victory in the United States means encouragement and inspiration to the workers in Canada, and when the time comes that you have reached the goal of your desires and every citizen of the United States lives under "a stainless flag" and in "a saloonless state," Canada will not be far behind.

At the close of this address, Mr. Durkee announced that there were three ladies still living who sang in the Jubilee Glee Club at the fiftieth anniversary of Dr. Clark's Temperance Society, and that by his invitation they were present in the audience. He then invited them to the platform. They were Mrs. Sarah McChesney of Troy; Mrs. Charlotte H. Bennett and Mrs.



Mrs. Margaret L. Whipple

Mrs. Charlotte H. Bennett

Mrs. Sarah McChesney

THREE LADIES WHO SANG FIFTY YEARS AGO

Margaret L. Whipple of Fort Edward. As the ladies were introduced, the audience gave them the Chautauqua Salute.

The next address was by Mr. Shiv Narayan of Kashmir State, India, who is in this country, taking a special course of study in Union College, Schenectady, N. Y. We quote from this address:



Shiv Narayan

The mere presence on this platform of a man from the other side of the world may have brought some striking contrasts to your mind. I represent a land ancient, once glorious, but now old and fallen;—yours is a youthful, progressive, new nation. But so far as the vice of drinking goes, it is new in my country and old in yours.

Turn to India, and what do you find? Here is a land of teeming millions, a people who are one of the most civilized races of the world. Of her three hundred millions, the vast majority are Hindus, who abstained not only from alcoholic liquors, but also from meat diet. Then came the Mogul conqueror from over the Khyber Pass, bringing with him carnivorous habits, but stauncher teetotalism. The Mohammedans, equally with the Hindus, emphatically and effectively condemned wine. Spiritual instructions in the matter of spirituous beverages left no room for doubt, and were implicitly obeyed as Divine laws by those simple and pious people. It was this continuous and impressive teaching which, invested with the sacredness of Divine authority, had almost effaced the vice from Indian society, when the advent of the British Raj from across the sea gave its precarious existence a new lease of life, by encouragement from the rulers for revenue purposes; for with the blessings of Western civilization came also its blight, the Demon of Drink. I prefer to quote as bearing on this point, the testimony of men who are not Indians, men who have no prejudice against England.

Prof. Parkes states: "The Hindus, formerly the most temperate of races, are becoming addicted to drink. This is said to be partly owing to the regulation of Government, permitting and even encouraging the sale of spirits." Rev. Gregson, an English missionary, said in his lecture, "Drinking is rapidly becoming a National custom amongst a people who were abstainers

by personal habit and religious principle until we corrupted them with our Anglican intoxicants and social usages." Surgeon Major Pringle, a man of considerable experience in India, gave this remarkable testimony: "I can speak for ten million in the Northwest Provinces, that if local self-government were granted, not a grog-shop would remain in twelve months."

It is thus clear that the political condition complicates the solution of the drink problem in India. But to their credit be it said that, if the English Officials introduced and encouraged drinking, noble Englishmen, patriots in the true sense of the word, have been trying to effect reforms. It is through the Anglo-Indian Temperance Association that temperance societies have been established. It is through their efforts in Parliament that the Government has been led to realize that the engrafting of a wicked habit on a sober people, to get revenue, is undignified and disgraceful. High-minded Englishmen and English women have from time to time gone out to India in the interests of Temperance. The late W. S. Caine visited India several times, and remembered her in Parliament to his last day. Then came others; Mr. John Smedley, Miss Florence Bilgranie, Miss Slack, Mr. Samuel Smith. Well I recall the day when we assembled in the First All-India Temperance Conference, and I was deputed to welcome the Reverend Patriarch of the Temperance Movement, on behalf of a society. The good Samuel Smith died in India, but such was his love for my poor country that he directed that his remains be kept in the land which he had loved and labored for.

We in India are following identical methods for the inculcation of total abstinence, but my countrymen have no voice and authority in the management of their affairs. Others decide what is good and what is evil for them. The Temperance Movement in India is not only a counter attack against the inroads of alcoholism from the West; it is also a vigorous effort to check the consumption of obnoxious drugs like opium, charas and ganja. Some reformers urge the disuse of tobacco, also. You will be interested to know that there is no word in the Indian language for tobacco. It is an exotic weed, which like some others we wish had never seen our shores. In India the temperance reformer has to face a double opposition. Besides incurring the displeasure of the Government, he is taunted by his own people for setting up another system. He is told that "if the people are not faithful to the laws and teachings of their religions, how can you expect the cold-water pledge-card or the pamphlet to keep them sober?" But we have to tell them that a Western disease must be met with Western remedies. The Red Indians have been almost killed out by the white man's Fire-

water. Let the East Indians remember that, and let English statesmen rise to a higher moral attitude.

The last address of the afternoon was by Rev. Ernest A. Boom of Merchantville, N. J., who presented the subject of the



Rev. Ernest A. Boom

International Acorn League. This league is intended, ultimately, to be a working federation of all the organizations in the world engaged in temperance work. The insignia of the Order is a modest white celluloid button or stick-pin, in the center of which is a brown acorn. In discussing the propaganda of the League, Mr. Boom said: "For three or four years there has been a continuous and persistent seed-sowing. The league idea has been made known in every state in

the Union, and hundreds of persons have signified their willingness to unite in such an Order. It is impossible to unite under any existing organization, because each is pulling for itself. The W. C. T. U. have the oak and ivy emblem, but when the English wanted to show their joy over the enactment of the Maine prohibitory law they got together and planted two oak trees, one American and the other English. So the oak has long been connected with the temperance movement and the acorn lends itself to the new proposition. We are hopeful that the acorn will unite the now divided forces.

"The present plan is to, if possible, bring about the formation of an international committee, to consist of a chairman, secretary and one member from each of the temperance organizations of the world. This committee, when formed, would be instructed to get together and lay plans immediately for the calling of a world's congress either in London or New York, not earlier than three years or later than five years from date of its formation. That congress would be a delegated body with instructions as to the organization and scope of a great permanent international federation of all forces. The finances would be provided by the plan of the Acorn League, which is to charge a nominal fee—twenty-five cents—for each certificate of membership. This small amount would be no drain upon persons who regularly contribute to other organizations. The very simplicity and unique name of the league has made it appeal to hundreds.

"Under this plan it is not the purpose to have other organizations disband, but simply to assist all along uniform lines, the central committee being composed solely of members of all societies and depending for its life on their continued existence."



Hon. Chas. R. Jones

Friday, June 19, the Congress met in the First Baptist Church, Hon. Chas. R. Jones of Chicago, Chairman of the National Prohibition Committee, presiding. In opening the meeting, Mr. Jones said:

The Prohibition Party never once in forty years has had a doubt of national victory.

The Prohibition Party was born to put a Prohibition President in the White House, and will live to see one there, backed by a Congress pledged and elected to support him.

The brewers and the liquor men, aroused by the rising tide of public sentiment against them, have just one hope of temporary escape from doom. They have turned the same trick before and believe they can do it again.

Their faith is in the stealthy dagger of the political assassin.

Beaten to the verge of collapse, they will get busy in the very hour of defeat, stab the statute in the back through perjured officials of license parties, and straightway flood the press and confuse the people with their slander and ridicule of deliberately nullified and violated law.

This is the secret of fifty years of see-saw temperance agitation, and the incontestable warrant for the Prohibition party and its creed.

The Prohibition Party is the friend and well-wisher of every enemy of the drink curse.

As a party it never did and never will quarrel with those who in various ways are striving for the overthrow of the evil.

But for forty years it has never for a moment swerved from its position, which each succeeding advance has emphasized with growing significance, that the final and complete victory of the reform can never be achieved so long as the liquor forces are permitted to remain equally divided in the two dominant parties of the nation, where they now are able to dictate the attitude and policy of either one which may happen to be in power.

By this strategy, which for them is their only salvation, the liquor men have kept their grip upon the lever of the nation's

politics, and maintained in Prohibition territory a blighting endless chain of spies and official traitors, whose business it has been to connive at criminal rumselling and attempt to bring the law into disrepute.

The only effective remedy for this state of affairs, which is rapidly becoming chronic in all Prohibition states and communities, is that offered by the Prohibition Party.

Once the liquor politicians and the liquor leaders have been forced or driven by self-defense into one party by the political union of their opponents, the era of duplicity on this question will be over, and the hour of national victory have come.

With the inauguration of Prohibition in state and nation under such auspices, the noisy objections and alleged defects of the policy dinned into the ears of the people by the brewer, would vanish in the twinkling of an eye.

It would be the first fair trial which Prohibition ever had.

If Prohibition, now besieged by its enemies, with its execution largely in the hands of indifferent and unfriendly parties, whose officials have earned their spurs in the old school of political compromise, license and graft,—if despite these tremendous handicaps, Prohibition has proved a vast benefit in ten thousand towns and cities and has become the sovereign law of eight states, what success may it not achieve, when once the people decide to administer it through a party of their own, founded on this principle and heartily devoted to the establishment of the policy?

Non-partisan public sentiment may force victory for Prohibition in town, city or state, but it can exert no power to prevent the undermining and discrediting of that law by officials who owe allegiance to national parties controlled by liquor bosses in our great license cities.

The record at our Prohibition National Headquarters indicates:

That there are now eight Prohibition states with a total population of 13,000,000; that there are 250 Prohibition cities in 35 states, with from 5,000 to 160,000 each, having a total population of 3,500,000 and an average population of nearly 15,000;

That practically 40,000,000 people, of whom at least 10,000,000 (ten million) have been added within the past four years, are living in Prohibition territory which now comprises nearly two-thirds of the nation's area;

That the liquor traffic is now largely centered and protected in 100 large cities of 28 license states, from which vantage the nation's Prohibition two-thirds are being bombarded and devastated without redress by the brewers under the protection of the Federal Government's Interstate Regulations.

One of the startling facts regarding this final item is that the governments of these hundred leading license cities are *almost equally divided* between the *two dominant national parties*, and that thus the liquor traffic through its close alliance with the party bosses in these cities controls and dictates the attitude of these parties in the nation at large.

The millions of Prohibition Republicans and Democrats north and south in their respective parties are helpless to prevent this dictation or thwart the manipulations of the liquor power's chosen tools in perpetuating their business.

Shall the liquor traffic, through the political power and licensed protection of these hundred centers of the nation's commercial life, continue to dictate its own terms of immunity to the American people, continue to feed its appetite of greed with two billions of dollars annually filched from the pockets of our citizens, with not a penny's worth of fair or wholesome return; continue to wreck homes, debauch young men, debase motherhood and damn childhood, all because, forsooth, the people who hate it and are in the majority keep themselves divided in these two parties, which are the mere tools of the traffic in its desperate game of bluff?

The entire nation has become alive to this issue within the past twelve months.

It is the greatest national issue since the Declaration of Independence. In its solution it will benefit and bless every section alike.

The politicians of the two now dominant parties may ignore the issue in their national platforms if they choose, but such action will be sure to bring swift retribution upon those who would attempt at this hour to stifle public agitation and weakly dodge the question involved.

The Prohibition question has the right of way and nothing can now prevent its agitation from one end of the nation to the other.

The brewers in national convention affect to welcome the agitation. As a matter of fact they cannot stop it if they would.

And the Prohibition Party, after its pioneer decades of persistent zeal to bring about this very hour is to-day sure of the result.

The issue of Prohibition cannot be agitated without making Prohibition sentiment and Prohibition party voters.

We launch our national campaign this year confident that the Providential hour for national victory is not far distant, and with the aid of the Prohibitionists heretofore within the ranks of the Republican and the Democratic parties, we shall hope to win at the polls.



Hon. A. E. Wilson

The fourth Historical Paper, giving a "Review of the Temperance Conditions of the World from 1868 to 1888" was written by Hon. Alonzo E. Wilson of Chicago, Chairman of the Illinois State Prohibition Committee, from which we quote the following extracts:

By the year 1868, public sentiment had been completely revolutionized from what it had been in the early part of the century. Debauchery and religion no longer went hand in hand, while the feeling that there was something disreputable or sinful about the use of intoxicating liquor became exceptionally strong and wide-spread; so much so, indeed, that it commanded a certain deference from many who did not practice total abstinence. Intemperance, if not an actual disqualification, was a serious obstacle in candidates for clerkships or other kinds of employment. In the 1885 Official Report of the Superintendent of Police of one of the largest cities in the country, the following statement was made:

"Officers cannot drink and be relied upon to do their duty. The two do not and cannot go together, and whatever a man's qualifications may be, the fact that he is even a moderate drinker should disqualify him from belonging to any well regulated police department."

A strong, well defined anti-liquor sentiment permeated the United States and ostracized from the best society those dealing in or openly indulging in strong drink.

The number of Prohibition newspapers and official organs increased from less than half a dozen in 1868 to over two hundred in 1888. Scientific temperance instruction was successfully launched and introduced into the public schools of many states.

With public opinion in such a condition of hostility, and having encountered so many reverses in the previous decade, 1848-1868, the liquor dealers foresaw that they would not be able to prosecute their business very long, if they had to depend alone upon favorable sentiment.

They therefore determined to enter politics, to control the public officials and law makers, and to defeat the inevitable tide of adversity, if possible. In pursuance of this policy the follow-

ing resolution was adopted at the National Brewers' Congress held in Chicago in '67:

"That we will use all means to stay the progress of this fanatical party and that we will sustain no candidate of whatever party in any election who is in any way disposed toward the total abstinence cause."

And in 1868 a stronger resolution was adopted with the purpose "of depriving the political and puritanical temperance men of the power they have so long exercised in the councils of the political parties in this country."

It was at the beginning, therefore, of the decade under our consideration that our government was invaded by this horde of anarchists,—a movement which furnished them the only means whereby they could possibly have survived to this day.

We can almost measure the strength of public sentiment against an evil by the reflected intensity of feeling evinced by the workers of that evil. In this connection it is interesting to note the bitter hatred of one of Chicago's saloon keepers as expressed in a letter written by him in '87 to Mr. Davenport, the chairman of the Cook County Prohibition Committee, in which he said:

"We will kill every preacher, burn every church, massacre every member of every temperance society, and all the praying women, before we will surrender our liberty or give up our lawful business."

With such a healthy condition of public sentiment, it was only natural that this period should be productive of a considerable number of substantial and aggressive temperance societies. Indeed, during this decade were laid the foundations of most of our modern temperance organizations. In 1869, the second year of this period, the Prohibition Party was formed.

Among other temperance organizations that found birth during this period was "The Royal Templars of Temperance," which had for its object the education of the public in temperance principles. In 1872 The Catholic Total Abstinence Union was formed, which has done much in the Roman Catholic Church to promote prohibition, and in the winter of 1887-1888 a local option league was started in Oberlin, Ohio, the beginning of the modern Anti-Saloon League.

The host of law and order leagues now in existence can be traced back to 1877, when the Citizen's Law and Order League of Chicago was formed. Toward the end of this period, in 1886, there was a wide-spread formation of Young Men's Prohibition Clubs and Young Ladies' Leagues, many of which were established in the colleges and universities of the country. In 1887,

at Cleveland, was held the first National Inter-Collegiate Prohibition Convention of College Prohibition Clubs.

During this decade practically every Protestant Church in America either declared for the first time its adherence to prohibition principles or reiterated its already expressed allegiance. The Presbyterian Church, which was among the first, continued each year to pass resolutions hostile to the licensing of the traffic. The Methodist Episcopal Church, which during the last decade ('48-'68), had restored the temperance rule of Wesley, first declared for prohibition at the general conference in '68, and in 1888 the following unequivocal declaration was adopted:

"The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the homes, to the church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin. No temporary device for regulating it can become a substitute for prohibition. License, high or low, is vicious in principle and powerless as a remedy."

The English Lutheran Church has favored Prohibition since 1879. In 1886 the Christian Church passed a resolution sanctioning all societies for the promotion of temperance and recognizing this question as the pre-eminent moral question of the day. The following year the Church of God denounced the use of liquor and affirmed its adherence to the Prohibition doctrine. Although the Protestant-Episcopal Church of the United States did not endorse *Prohibition*, still it aroused some anti-liquor sentiment in the country through the organization of the Church Temperance Society, which had for its object the promotion of temperance, the removal of the causes of intemperance and the rescue of drink victims. As a church, the Roman Catholics did not take any official action on the subject of Prohibition during this period, but in '72 the Catholic Total Abstinence Union was formed, which by the year 1888 had an enrolled membership of over 50,000. The temperance work among the Catholics was confined almost exclusively to this society. In 1884 the plenary council of Roman Catholic Prelates passed a decree censoring the liquor traffic, and Pope Leo very heartily endorsed this action as well as the formation of temperance societies in the church, so we cannot say that the Catholic Church was hostile to the temperance reform during this period, but rather that it contributed an influential organization to the movement.

If this was a period of aroused public sentiment, of active organization and of ecclesiastical favor, it was also a period of

great legislative activity. This decade can, for our purpose, be divided into three periods, each period marking a successive stage in the temperance progress. The first period extends from 1868 to 1880. During these years the states passed various laws, either restricting or prohibiting the traffic.

The local option law was tried in a number of states. Pennsylvania experimented with it from '71 to '74, and in '72 Connecticut repealed her Prohibition Law and substituted a Local Option Law. Massachusetts had had a Prohibition Law, but in '68 repealed it and in '69 re-enacted it; in '70 weakened it, and finally in '73 again repealed it. In all the Eastern and Southern states and in Ohio, Illinois, Indiana, Wisconsin and Iowa, and in the two Western states Washington and Oregon, the legislatures occupied much of their time with the temperance question.

We come now to consider the third and last period of this decade. The era of state prohibitory laws had, in a measure, passed. Statute laws were not sufficiently permanent. To overcome this condition of affairs the states turned to Constitutional Amendment for relief. Kansas was in the van of this movement, and in 1880 amended her constitution for prohibition. Iowa in '82 followed her example and Maine, which had been under prohibitory statute laws for years, passed a constitutional amendment in 1884; Rhode Island in '86, and North and South Dakota in '89 completed the list of successful states. Altogether fifteen states voted on constitutional prohibition during this decade, but only six were successful. Iowa tried such an amendment, but the courts declared it to be unconstitutional and a prohibitory law was substituted in its place.

Up to this point we have followed the temperance progress only in the United States. We will now briefly review the work done in the chief foreign countries. Exclusive of Canada, Norway, Sweden, Russia and New Zealand, almost no active work was done beyond the organization of a few societies and the passing of a few resolutions. In 1876 the Dominion Alliance for the "Total Suppression of the Liquor Traffic," was formed at Ottawa.

In Sweden originated the Gothenburg System of centralizing the liquor licenses of a city in one "disinterested corporation," which retained 5 per cent or 6 per cent profits and distributed the rest among charitable institutions. This system had been established in Gothenburg three years previous to the beginning of our period, but was not extended any further until 1877, when Stockholm adopted it. In Norway, during this entire period, the rural districts were under local option law, but the cities were not. In 1871 was introduced a new system for the cities, similar to that used in Sweden, by which the municipi-

palities were empowered by law to organize companies to manage the liquor business of the city; and this system prevailed to the end of the period. Public sentiment in Russia renounced private distilleries, and as a result the state undertook the control of this activity. The Gothenburg System was introduced in Finland cities during this period, but was not successful as a temperance measure. In 1877 the total abstinence societies began to be formed, and in 1884 ten thousand members were enrolled.

In Austria two temperance societies were founded during this period, The Austrian Temperance Society in 1868 and the New South Wales Political Association for the Suppression of Intemperance, in 1870.

Although a number of temperance societies were formed in New Zealand, still no legislation was effected in that country, or even attempted, until 1871. In this year an unsuccessful attempt was made to pass a local option law. In '77 it was again tried, but not until 1881 did local option become a law.

The United Kingdom Alliance, which was formed in 1853, was practically the only factor in the temperance agitation of Great Britain. Sir Wilfrid Lawson continued year after year, beginning in 1864, to present a "local veto bill" in Parliament. Various resolutions were passed by Parliament in 1880, 1881 and 1883, which were favorable to local option legislation, but never resulted in any. With very few exceptions the British Churches hesitated to give their support to Prohibition.

HOLLAND.

1875—Society formed to support moderation, but was opposed to total abstinence.

1880—The National Christian Total Abstinence Society formed.

1880—The government passed a law for the gradual reduction of liquor traffic, under which thousands of saloons were closed.

BELGIUM.

1879—The Belgium Association against the abuse of alcoholic liquors formed.

1880—Name changed to "Patriotic League vs. Intemperance."

DENMARK.

1879—Danish Temperance Society composed of various temperance societies was formed.

1880—Good Templars established.

SWITZERLAND.

In the seventies—numerous moderation societies formed, but were unsuccessful in their effort to secure legislation.

1887—The Blue Cross movement was started, to reclaim drunkards and to promote total abstinence sentiment.

AUSTRIA.

1884—The Austrian Society for checking inebriety was formed but very little was done by the society.

FRANCE.

1872—The French Temperance Society was founded, but existed only in name.

GERMANY.

1883—The German Society against the abuse of alcoholic drink was formed, which was composed largely of scientists.

1883—Good Templars organization effected.

Rev. Geo. Bowler of Morrisville, N. Y., Past Grand Chaplain of the Grand Lodge of New York, I. O. G. T., delivered an address on the subject "The Great Foe of the Boy." He said in part:

The venerable patriarch Jacob, whose own life had been so checkered, and who had seen so much folly and suffering among his own boys, just before his end placed his trembling hands upon the heads of Ephraim and Manasseh, the young sons of Joseph, and, giving them his death-bed benediction, said: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, *bless the lads!*" How our own hearts throb as we breathe the same benediction on the boys about us. How anxious and apprehensive we are for the lads. How it delights us when we see them learning to walk in wisdom's ways and taking pleasure in honorable pursuits.

But there are people and agencies in every community, in every age, which seek the undoing of the lads. Pharaoh, of infamous memory, issued the heartless decree that all the baby boys of Israel should be slain; and Herod earned the execration of the world by ordering the slaughter of all the little laddies under two years old in the village of Bethlehem. The edict has gone forth in these days, from innumerable centers and sources of evil, "Slay the boys! Slay the boys!" All about us there are agencies whose chief work is the destruction of our sons.

Towering above all other agencies of this character, looms up the iniquitous liquor traffic, the greatest destroyer of young men the world ever saw. While the Church and the philanthrop-

ist echo the sentiment of Jacob, and cry with fervor, "Bless the lads!" the saloon colossus, towering up in their path like some frightful ogre, and throwing a blighting shadow over their whole life, in many cases, cries out with vigor, "Curse the lads!" And it carries out its own injunction with fearful thoroughness; for it blights and blasts and withers the lives and characters of more young men than any other agency ever sent from the pit of perdition.

In the early days of human history the liquor fiend got in its deadly work. It has in all ages wrought destruction in the most prominent and pious families. It thrust itself into the midst of the first family of priests, and ruined the characters of the two sons of Aaron, and caused them to act irreverently in the tabernacle services, for which they were stricken with death, while their father stood speechless with grief. The two sons of Eli, the high priest, through drink, it seems clear, were ruined in character, brought disgrace to their family, disaster to the nation, and death to themselves. Their venerable father dropped dead when he heard the sad news of their tragic end; and the wife of one of them, when she heard the sad tidings, prematurely gave birth to a son and died, naming her child, as she was dying, "Ichabod, saying, The glory is departed from Israel."

The trail of the same deadly foe of young men is seen in every age, and in almost every country. Of Moab it was said, "His chosen young men have gone down to the slaughter," and the same may be said of most nations in relation to the drink curse. Not alone among the dull and the stupid does this pestiferous traffic find its victims, but it robs the nations of great numbers of the flower of their youth, the brilliant and the promising.

The grip the grog shops have on the laddies of our land is terrible. Statistics show that in Boston there are 80,000 young men who never attend church; that of the 100,000 young men in Brooklyn less than ten per cent are church attendants, and only five per cent church members; while the saloons of those cities are thronged by young men. In New York and Chicago the showing is said to be even worse. A religious canvas made in Washington, the capital of the nation, revealed the startling fact that of the 30,000 young men of the city less than 6,000 are communicants in churches. On the other hand, 365 young men were seen entering ten of the 1,000 groggeries of the city in a single hour, on a Wednesday evening, when the churches were open. If all the liquor shops of the city were patronized, on the average, only one-third as well as those ten, more than 12,000 young men passed into the grog shops of the city in one hour; and that, too, when services were being held in the churches.

That same night in ten of the leading churches and ten of the principal young people's meetings in the city, only 168 young men were present. It is indeed distressing to think that this greatest curse of the centuries has gotten hold of the bulk of our sons, and is wrecking them by the wholesale.

When we seek to remove from the path of our boys this monstrous Moloch which draws so many into its fatal embrace, they fling in our face the question of revenue, as though that was the paramount issue. Having five sons of my own, my indignation rises to the highest pitch when I hear people talk as though "tainted money" was as precious a thing as the dear boys in our homes. Why, men, women, what is the price of a boy? Father, mother, what will you take for that dear lad of yours?

"What is the price of a boy who stands,
Noble and fair as a god of old,
Reaching to life his innocent hands,
Dreaming the dream that lips never told?
What is his price, kind father, say?
What is his price, fond mother, I pray?
But the rum-seller says, to make him my prey,
I bid one-thousand dollars!"

Is the price sufficient, fathers, mothers? Would you sell that bright little son of yours to be the prey of the grog shop for that amount?

Yes, the saloon keeper, for the privilege of ruining our sons, offers the bribe of a license fee, and talks glibly about what large sums the traffic yields to swell the revenue. Many who are not engaged in the business talk as though the revenue derived from this iniquitous business was the main consideration, overshadowing all other. Money is the chief consideration with many people. They look at everything from a commercial standpoint. A class of boys in a Sunday School were asked the question, "What wrong did Joseph's brothers do when they sold him to the Ishmaelites for twenty pieces of silver?" One lad promptly answered, "They sold him too cheap, ma'am!"

The liquor traffic is as great a damage to the nation financially, as it is socially and morally; but if it were otherwise, if the money it hands over in the way of license fees was all clear gain, instead of it being a mere tithe of what it costs the nation, it could never be regarded as adequate compensation for the loss of the 100,000 dear lads who are swallowed up in this fearful maelstrom every year. All the gold in all the mines that ever yielded the yellow metal, would not be compensation enough for that awful sacrifice.

When the little son of Mr. Cudahy of Omaha was stolen by kidnappers, the distracted father paid \$25,000 to have his son

restored to him. He doubtless would have given many times that amount, if necessary, to save his darling lad from the merciless hands of the desperate gang that threatened to take his life if the money was not forthcoming. Ah! you cannot name the price of a boy. No true father or mother would sell a beloved son for any sum that can be named. Yet we sell to liquor dealers, for a few dollars, the right to ruin our boys, body and soul, and curse them for time and eternity.

Following this was an address by Rev. Ernest A. Boom of Merchantville, N. J., on "The Baptist Church and the Temperance Reform."

At 2.55 p. m., about eighty persons took the train for Gansevoort to attend the dedication of the Tablet to the memory of Dr. Billy J. Clark. They were met at the station and carried about two miles, to the site of the old tavern where, one hundred years ago last April, was organized the First Temperance Society in history. Here they found a large company assembled, among whom were Mrs. M. L. Newton of South Glens Falls, who was a member of the first committee to choose a name for the old Temperance Society, after its re-organization; (Mrs. Newton said that other members now living are Mr. John Skym, Mr. John Trickett, Mrs. Lent, and Mrs. Boice). Mr. Wm. Carey, a nephew of James Mott, one of the founders of the Society, was present; also Mr. Levi Golding, a grandson of Wm. Velzey; Mrs. J. Clifford Clark, wife of a grandson of Dr. Billy J. Clark; and Mr. Wm. Tice, who joined the Society in 1828, at the age of five years. Mr. Tice, who was formerly in the mercantile business, was well acquainted with Dr. Clark, the latter being a customer of his.

Rev. J. H. Durkee opened the exercises with a few appropriate words, and asked the people to join in singing "My Country, 'Tis of Thee," after which prayer was offered by Rev. C. A. Johnson of South Glens Falls. Then all joined in singing the White Ribbon song, "All Round the World."

Mr. Durkee introduced Mr. Henry W. Wilbur of Philadelphia, Pa. Mr. Wilbur said that he was born almost in sight of the spot where we were assembled,—just across the Hudson in Washington County. An abstract of his address follows:

We are to-day breathing an atmosphere once made sacred by one of the world's prophet souls. But we are not here simply to garnish the tombs of the prophets. The only appropriate monument we can rear to their memory, is our own lives rededicated and reconsecrated to the cause for which they labored. We cannot consider the lives and labors of men like Dr. Billy

J. Clark, without being conscious of the fact that whoever projects a great idea in the forefront of the world's life, starts a force that goes on forever. Souls like his always build wiser than they know.

The development of this whole Hudson valley represents the labor of men and women who builded where they personally did not expect to enter in, and who sowed where they did not expect to reap. We are their debtors, as we are debtors the world over to the toilers, teachers, preachers and prophets, who blazed the way of progress before us. The temperance testimonies from the splendid galaxy of men I see around me, McKee and Mead, Durkee and Ferguson, Dr. Crothers and Dr. King, are based on the vision which our country doctor had on this spot one hundred years ago. Without him, they would have been impossible. With uncovered heads we may acknowledge ourselves his debtors.

We can scarcely avoid considering the material and industrial development which has characterized our country during the past century. Then primitive and hand-to-hand methods in agriculture and industry were the methods of the world's work. Travel and transit took the slow pace of the stage coach, while in our time New York is nearer to Chicago than it was to Ganesvoort when Billy J. Clark drove his doctor's gig over these hills.

It seems as if there are not many more material worlds to conquer. Soon the last allotment of government land between the two seas will have been taken by the homesteader. When this time arrives, where shall our splendid and superlative American energy spend itself, so that it may do the most good? Some of us like to believe that our people will then turn their attention to the neglected moral wilderness, and make it in turn blossom as the rose. In this moral struggle, the drink traffic and its overthrow offers a ready field. The battle of the next half century will not be carnal but spiritual, and waged under the Great Captain of righteousness, cannot be lost.

As temperance people look over their shoulders, and note the movements of the past, and the interests that clustered around them, they are disposed to be discouraged if not despondent at the outlook. But we must remember that in the process of development we have, in this country, passed the sentimental, the emotional and spectacular phases of the temperance reform. The appeal must now be made to reason, judgment and conscience. Conviction rather than sentiment must be formed, and conviction itself must be organized and focalized in order to make it effective. Political dividing lines must be formed on the drink question, even though every existing political party dies in the struggle. Men must learn to represent and not misrepresent themselves at the ballot box on the liquor question. With their

eyes centered on the Divine issue, the foes of drink must get together, not for one election but for every election.

Leading what is commonly and sometimes loosely called public opinion to the right spot, is the call to the individual who has placed himself right on this issue. We may have the hope of the optimist in our hearts, still victory will not come without effort, and effort means sacrifice worthy of the cause in which we have enlisted. As men and women, enjoying the priceless heritage bought for us by our fathers, with the power and potency of the Divine Spirit in our hearts, may we go our way and do our work forever.

The next speaker was Dr. T. D. Crothers of Hartford, Conn. Dr. Crothers said he was glad that it was a doctor who started this great movement; that, seeing not only the moral side of the drink traffic, but the awful results of it upon the physical system, he started a movement to warn men and women and save them from destroying themselves.

After this address, the company united in singing "God Be With You Till We Meet Again," and Rev. C. H. Mead, D. D., offered prayer. Then all gathered around the Boulder in which a beautiful Bronze Tablet had been inserted, the National Flag was taken off the stone, and a photograph taken of the stone and the assembled people, by the official photographer.

The Bronze Tablet bears a medallion of Dr. Billy J. Clark, and the following inscription:

"Near this spot, in April, 1808, there was organized by Dr. Billy J. Clark and others, the First Temperance Society in History.

"To commemorate that event, this Tablet was erected in June, 1908, in connection with the World's Temperance Centennial Congress.

Committee of Promotion,

J. H. DURKEE,

WM. T. WARDWELL;

JOHN MCKEE;

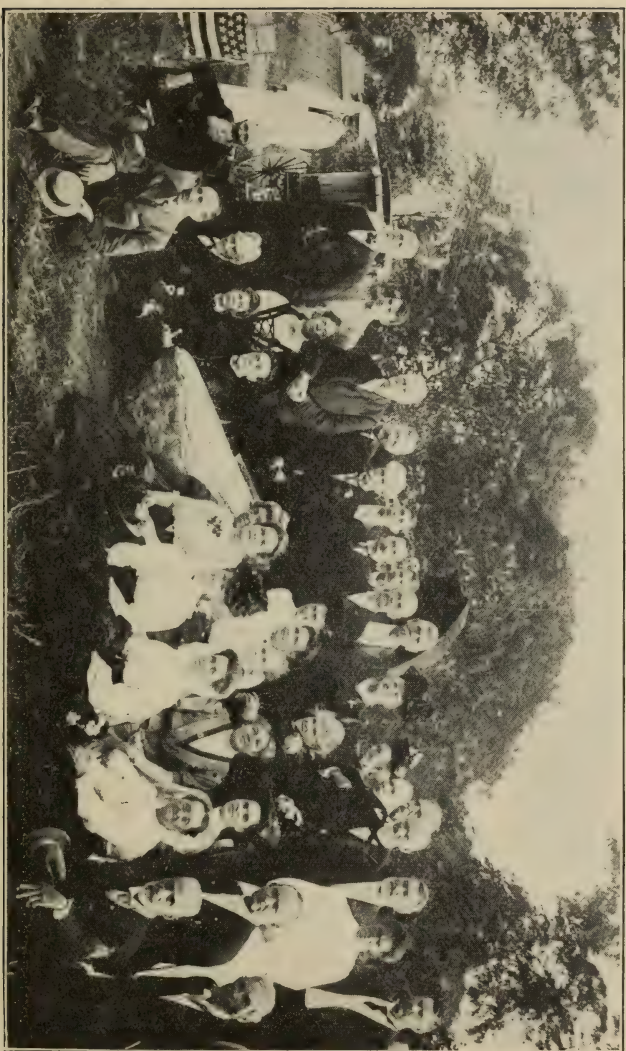
CHAS. E. ROBBINS;

C. J. TAFT,

ALFRED L. MANIERRE;

CAPT. HENRY M. RANDALL;

LEVI HOAG."



TABLET TO BILLY J. CLARK

Saturday, June 20, at 10 a. m., the Congress met in Convention Hall, Mr. Levi Hoag presiding.



Rev. Philip Y. Pendleton

Rev. Philip Y. Pendleton of Winchester, Ky., spoke on "The Christian (Disciple) Church and the Temperance Reform," saying, in part:

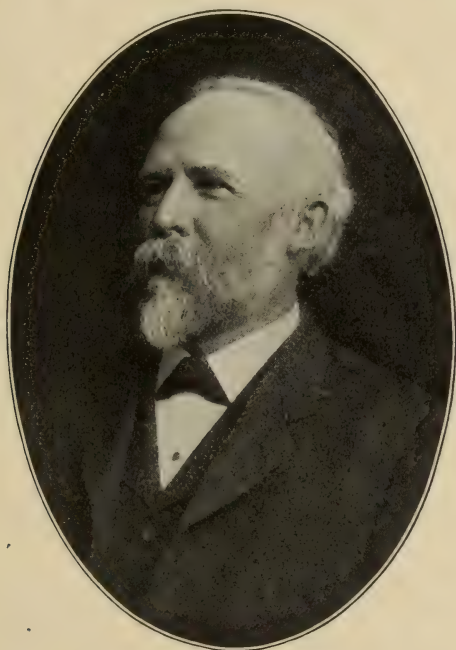
The Christian Church has, in round numbers, a membership of a million and a half, and an annual net increase of about fifty thousand, and promises to become a mighty factor in the temperance cause, as will appear from the following facts:

1. It has scores of religious weeklies and quarterlies, and all its publications, without exception, advocate the suppression of the saloon.
2. At least seventy per cent of its ministers are Prohibitionists, and all work with the Anti-Saloon League.
3. The rank and file of the church are ardent temperance workers. When we asked Chairman Jones how the Christian Church of Illinois stood in the coming Prohibition campaign in that state, he replied,—“They are with us; they are practically a unit.” The church in Illinois does not differ from the church in other states.
4. The church is non-partisan, and favors and aids any and all temperance organizations. It assails the ward and township through the Anti-Saloon League, and it lays siege to the Nation through the Prohibition Party.
5. Its forces have not yet been actively engaged where victories have been won, as will appear from its membership in the eight Prohibition states, which is as follows: Maine, 375; North Dakota, 3,000; Mississippi, 8,000; Alabama, 12,000; Georgia, 14,000; North Carolina, 16,000; Oklahoma, 32,000; Kansas, 50,000. But in the following states, where the fight is still on, and pressing, it numbers as follows: Tennessee, 50,000; Iowa, 65,000; Ohio, 86,000; Texas, 110,000; Kentucky, 120,000; Indiana, 130,000; Illinois, 140,000; Missouri, 200,000.
6. It stands committed, *pledged*, to this work; for at its National Convention at Norfolk, Va., held in October, 1907, it organized, by unanimous vote of the delegates present, a Temperance Board, thus making this department a part of the organic life of the church, along with Missions, Education and Church Extension. Judge Samuel R. Artman is president of this board.

7. The Temperance Board has taken advanced grounds. In its manifesto, or platform, which it has submitted to the church, is the following paragraph:

"There is urgent need, at present, for some of the stronger religious bodies to lead in an aggressive fight against the saloon. The Christian Church, by reason of its principles for union and reform, and by reason of the temperance record and freedom of its ministry, is well fitted to take this lead." In other words, this church is ready to follow, as she has hitherto done, or to lead, if no other people covet the honor.

The next address was on "The Unitarian Temperance Society," and was given by its President, Rev. Joseph H.



Rev. Joseph H. Crooker

Crooker, D. D., of Boston, Mass. The following is a brief abstract:

The Unitarian movement in America, in its early days, gave to the temperance reform some of its most illustrious advocates. The address by Rev. Dr. William Ellery Channing on this subject is still one of the most luminous and helpful exposi-

tions that can be found. Rev. John Pierpont was not only an eloquent apostle of temperance, but he also suffered as a martyr in its behalf. Theodore Parker pleaded the cause of sobriety with all his titanic strength. Thomas Starr King, who saved the Pacific Coast to the Union, stood well at the front in brilliant advocacy of this reform. Rev. Dr. William G. Eliot of St. Louis, the founder of Washington University, made his influence deeply and widely felt, not only as a prophet of spiritual Christianity and the founder of educational institutions, but as a powerful enemy of the liquor trade and the drink habit. And there were many others of similar consecration. We remember also with gratitude the great services rendered to this movement in more recent times by Henry H. Faxon and Mary A. Livermore, both belonging to our household of faith. We mention with pride in this connection the name of Governor John D. Long, who is probably the most conspicuous layman in our communion who at present lends his influence to the temperance cause.

Why a Unitarian Temperance Society? To do whatever can be done, to apply Christianity to the needs of men. And the primary demand of applied Christianity is the demand for a sober Christian. No theological question of the hour has an importance equal to this ethical problem. What error in belief respecting future damnation is comparable to the present damnation caused by the drink habit and the liquor traffic? What superstition respecting holy places or sacred rite is comparable in evil results to the superstitions respecting alcoholic drinks, held by both the ignorant and the intelligent? How little the injury done to-day by the old emphasis on the wrath of God in comparison with the misery and wretchedness now brought to human life by intemperance! What mistake respecting the "blood of Christ" is comparable to the corruption of the blood of the nation wrought by the saloon? How little the suffering produced by bigotry and intolerance in these days in comparison with the unutterable sorrows engendered by drunkenness! How small the dishonor to God from all forms of pagan idolatry now extant in comparison with the desecration of both human and divine which centres in the saloon, robbing men of reason and conscience, and burdening the State with criminals, paupers and lunatics!

The chief work of the Unitarian Temperance Society is to furnish speakers for temperance meetings, to secure the publication of important temperance articles in newspapers of large circulation, and to distribute temperance tracts, (free), of a very high grade; some 50,000 copies are now being sent out every year.



Group of Visitors at Congress

Sunday, June 21, the churches of the village were supplied by visitors to the Congress, morning and evening.

At three o'clock in the afternoon, a great Mass Meeting was held in Convention Hall, at which Rev. C. H. Mead, D. D., presided. The singing was in charge of Mr. Bray of Saratoga. After singing "America," in which the entire audience joined, Rev. J. H. Gaylord, pastor of the New England Congregational Church, read the Scripture lesson from First Corinthians, 13th chapter. Prayer was offered by Rev. T. F. Chambers, pastor of the First Baptist Church. Mrs. Frances W. Graham of Lockport, N. Y., State President of the Woman's Christian Temperance Union, delighted the audience with one of her sweet songs, "Fling It Out to the Breeze."



Hon. John G. Woolley

Dr. Mead introduced Hon. John G. Woolley of Chicago, the speaker of the afternoon, who said, in part:

I have come late to the convention and must pass on almost immediately, but I was glad to honor the call of my great and good friend, Durkee, and bring my wreath of oak to lay it with the others on the quiet breast of Dr. Billy Clark.

He was the kind of man I love to celebrate, a man who had no axe to grind, who spent no time in sparring for position nor practiced any idolatry

as to the method that attracted him, but in his little time and place stood straight and clean, for manhood, the liberty of manhood, and the obligations of manhood.

And now, in honor of this anniversary, let me tell once more the wondrous story of a hundred years, in fifty minutes—half a minute to the year.

At every stage in the settlement and development of this nation, the liquor traffic was and is the advance agent of physical, commercial, social and political degradation.

To the North American Indian, scrofula, small-pox and consumption were only light afflictions as compared to fire water.

There is no doubt at all that the appalling increase of insanity at present, is due to that cause.

The atrophy of business honor in high finance, that has left the sense of trusteeship in incorporate companies, a mere rudiment, like the vermiform appendix, comes from many causes. But undoubtedly the public policy of discounting conscience and moral courage for cash, as declared, advertised and promoted in the licensing system, has been the stroke oar in the crew of crooked athletes that have reduced and debauched the legal profession, and hippodromed elections into contemptible sham battles where the united society of camp-followers command the generals, debauch the men and plan and direct the movements of both parties.

It is even clearer that the combination of job-chasers and captains of knavery that have fooled and fleeced the people, all these years, have had the tap root of their dirty despotism in the liquor traffic.

The rape of the franchise in New York City was made possible by the expert villainy of the Tammany Society; and the Tammany Society is politics run by the saloon power. Tammany handles the knock-out drops for the daily grind of pocket-picking, while the big thieves blow the safe of the sovereign and cart away the hard earned capital of the people.

The bold continuous robbery of the state of Pennsylvania and the city of Philadelphia would be unimaginable in the absence of the saloon-centered general corruption.

A "dive" is simply a saloon that has made progress in the logic of its own existence; a greedy, boozy, crazy prostitution of the law of supply and demand, where the house rake-off is a hundred per cent, counting the short-change and the larceny and the leakage of the way; and the public takes care of the offal by general taxation and private works of charity and mercy.

"Slums" are complete saloons, where demand and supply, rake-off, bi-product and debris, collect in metropolitan catch-basins.

But back of all, worst of all, wickedest of all, wretchedest of all is the ghastly respectability of the distiller, the brewer, the wholesaler. I do not exaggerate, and I do not speak extempore, when I say, that relatively to everything in the big problem, the saloon-keeper—with his barrels and demijohns and bottles and crockery and bulldogs and slot machines and chattel mortgages and brass buttoned black-mailers and painted solicitors and staggering maniacs and sneak-thieves—is on the whole, a less destructive and demoralizing citizen than the smooth capitalist that supplies him and crowds him and bullies him to his superlative endeavor, and advertises his whiskey as a boon and a medicine, and his beer as a food and a blessing to old people, sick people and nursing mothers.

I say nothing now about the great, rich, intelligent newspapers that purvey the mental poison of it all into the nation's homes, at so much a line. That would require more careful treatment than I can give it here, and is, at any rate, an ebbing pestilence.

At the beginning of the eighteenth century, when the new world was setting up in business, it was "drink" the old world herald, usher and sergeant at arms of feudal power that had charge. Seed time was time to drink. Harvest time waved its yellow banners over jugs in the fence corners. Barns and homes and schools were raised with the black bottle. The bar was required by law to be set up, convenient to the church. The sacrament was alcoholic. The chief drug in the pharmacopia was spirits. The drink was godfather at every christening, master of ceremonies at every wedding, first aid in every accident and assistant undertaker at the funeral. It had come with the Spanish to St. Augustine in 1565. It had carried the first Virginia election for John Smith in 1507. It was the "Dutch courage" of Manhattan Island in 1615. It led the prayers on Plymouth Rock in 1620. It arrived in Baltimore in 1634. It fuddled the brotherhood of Philadelphia in 1682. It was the first organized treason, in the whiskey rebellion of 1791. It has been the fata morgana of many millions of emigrants to this day.

But in 1808 Billy Clark struck a match in Saratoga County, New York, and the small gleam of it was the beginning of a National vision, now coming to the full. The little temperance society that he organized was almost purely individualistic and local in conception, but there was altruism and a world-wide revolution in it. It has been a constantly increasing phenomenon in temperance societies that they ran into evangels and the distribution of the good gifts of abstinence far and wide.

From 1808 to 1840, the gospel of the cup of cold water spread and rooted in the public consciousness.

From 1840 to 1850 we had the starlight of a constellation of altruistic temperance movements. The Rechabites, the Good Templars, the Sons of Temperance and such orders, sang together in the morning of a new creation. Then the Washingtonians swept upon us like a meteoric shower

OUT OF NOWHERE INTO EVERYWHERE,
and left a million of happy fires on as many desolate hearths.

But the liquor dealer stood in his doorway and his pride, and puffed at his puny enemies. He said in his heart, "I shall not be moved, for I shall never be in adversity." The sweet crocodilian palaver of "the trade" to-day, deploring the low dives, preaching temperance, and praising the purposes and work of Prohibitionists, was unheard of then. His mouth was full of cursing and deceit and fraud. Under his tongue were mischief and vanity. He sat in the lurking places of the villages, tempting the weak and backing the vicious, and by them murdering the innocent in their very homes. He lay in wait to catch the poor. He *did* catch the poor.

Then a foregleam of danger came to him. He humbled himself and paid progressive statutory black-mail for the right to make a living for himself and death for his patrons.

Then he developed the advertising deviltry. He used the natal flag for a beer sign. He so fouled the term "personal liberty" that it became the exclusive property of the saloon.

But God did not forget. Away up in the Northeast corner of New England, he saw a tough little Lebanon cedar of a man, self-centered, strenuous, concentrated, getting rich in a tannery. He was a quaker and was not looking for a fight.

God came to him one night and, in the wreckage of a single home, spread out the liquor trade before his eyes and said: "Tan that! Put a stop to this loathsome parasite upon the body politic! Put a stop to this confidence game against the young and ignorant and weak! Put a stop to this man trap! Put a stop to this woman-beater! Put a stop to this child-stealer! Put a stop to this acid-thrower at the beauty of public order!"

NEAL DOW

heard well and obeyed. And since that year, such liquor dealers as remain in Maine are known and know themselves to be human vermin running in the seams of unclean politics.

The brave infection spread. Half the states caught it. And long ere this, the legalized gangrene would have sloughed out and healed. But civil war came like a blight on the new hope. The first thing it called for was whiskey. The thing it taught men at the front and the children at home, was whiskey. The thing it put in political power was whiskey. The thing it put in the freed hands of slaves was whiskey.

The reconstruction years were the American dark ages. The temperance work of half a century lay in ruins. The federal special tax on liquor dealers had made state sovereignty a farce, and endowed a federal Fagin's university of graft and spoils, where assessors, collectors, gaugers and storekeepers were trained to steal and lie and pack conventions and stuff ballot boxes. Politics became a brace game. The people were regarded and treated as "hayseeds" and "suckers" whom to fool and skin and turn out with just enough to keep them in the crooked deal, was counted "good politics."

But truth was only crushed to earth. It did not die. Altruism was only buried. It was still alive. The lodges came together, weakened but determined, and like the coral insects, went on building the new gospel and the new law.

Then came the Prohibition party, sweet of breath, clear-eyed and clean-handed, and called down the Christian voter from the dunce block of partyism, easism and revenueism, into the open field of self-respecting, intelligent, upright fighting form. Every great graftless issue, now before the country, was in its platform. Its ample justification for existence is spread large but without credit on the platform of its great competitors. It has done the greatest work in party history.

It has been a great fight and there is glory enough for us all. The voice of the cavalier ought to be heard no more. The enemy has read the writing on the wall, and its line is all but panic stricken. The prayer of faith is answered now; and every hill and valley of the Union echoes with the old man-hunt. But the hunt runs now, end for end. Formerly the liquor dealers hunted the voters, but the quarry has become the chase. The trade runs like a scared wolf, ears low, tail between his legs. Local option presses hard upon it and the deep sea of National Prohibition roars in front. Let us have an end of factions and division among ourselves, and in the quietness of conscious power, administer the daily victory, until the chariot of final triumph enters the National Capital dragging the arch traitor of Christendom at its wheel."

CHAPTER III.

Sons of Temperance Section

Among the many organizations represented at the World's Temperance Centennial Congress was the Order of the Sons of Temperance, the Sixty-fourth Annual Session of the National Division of North America being held on Wednesday and Thursday, June 17th and 18th, during the continuance of the Congress.

Many of the representatives to the National Division, from all parts of the United States and the Dominion of Canada, where the Order has a constituency, attended the various conferences and meetings of the Congress.

The sessions of the National body were held in the parlors of the First Presbyterian Church of Saratoga Springs, being presided over by Roland M. Eavenson, Most Worthy Patriarch, of Philadelphia; other National Officers present being: Henry O'Hara, Most Worthy Associate, of Toronto, Ontario; Ross Slack, Most Worthy Scribe, of Trenton, N. J.; Marvin M. Eavenson, Most Worthy Treasurer, of Philadelphia; Sitting Past Most Worthy Patriarch, W. B. Burgoyne, of St. Catharines, Ontario; the pro tem appointees were: Most Worthy Chaplain, Rev. W. J. Kirby, of New Brunswick; Most Worthy Conductor, Edwin F. Marvin, of Connecticut; and Most Worthy Sentinel, John Swain of Philadelphia.

Forty-eight representatives responded to their names at the opening roll call, and several others came in later. The sessions were marked by great unanimity of thought and purpose, and the dominant idea was how best to conserve the best interests of the great cause of humanity, and bring about the overthrow of the licensed liquor traffic, and create advanced public sentiment along the lines of personal abstinence from all that intoxicates, and make it difficult for those addicted to the drink habit to find the opportunity to gratify their depraved appetite at the open dram shop.

Ten members of the National Division were reported as having died during the year, among them being three brethren who had held the exalted position of Most Worthy Patriarch: Rev. R. Alder Temple, D. D., of the jurisdiction of Nova Scotia,

who died at Cleveland, Ohio, January 23, 1908; Samuel L. Carleton, who died at Portland, Maine, April 11, 1908; and John W. Oliver, who died at Yonkers, N. Y., February 9, 1908. While Mr. Oliver was not a member of the Order at the time of his death, he was one of the "original sixteen" who founded the Order of Sons of Temperance, on the 29th of September, 1842.

The election of officers of the National Division for the ensuing term of two years, resulted in the choice of the following:



Jesse O. McCarthy

Most Worthy Patriarch, Jesse O. McCarthy, of Toronto, Ontario.

Most Worthy Associate, Rev. Alfred Noon, Ph. D., of Boston, Mass.

Most Worthy Scribe, Ross Slack, of Trenton, N. J.

Most Worthy Treasurer, Marvin M. Eavenson, of Philadelphia, Pa.

Most Worthy Chaplain, Rev. W. J. Kirby, of Gagetown, New Brunswick.

Most Worthy Conductor, Edwin F. Marvin, of Bridgeport, Connecticut.

Most Worthy Sentinel, Herbert Blessing, of Camden, N. J.

Most Worthy Superintendent of Young People's Work, Robert A. Speece, of Philadelphia, Pa.

Jr. Past Most Worthy Patriarch, Roland M. Eavenson, of Philadelphia, Pa.

It was voted to hold the next session of the National Division, in July, 1909, at Worcester, Mass.

After the business of the session had been completed, being very largely of a routine character, the session came to a close, the representatives, as is their custom joining in singing, "God Be With You Till We Meet Again."

It might not be without interest in this connection to give a brief outline of the Order, the causes that led to its inception, and the scope of its work.

The writer is indebted to the late P. M. W. P. Rev. R. Alder Temple, for many of the facts included in the following:

"The Order of the Sons of Temperance sprang from the lap of the Washingtonian movement. It was when that movement was in the zenith of its prosperity—when John H. W. Hawkins was electrifying thousands in New England, and Pollard, Wright, and others were pushing their conquests in New York, New

Jersey and Pennsylvania—when the new gospel which these men preached to confirmed drunkards, had reformed thousands, and the new methods which they practiced had set the eastern and southern states in a blaze, that a few far-seeing Washingtonians conceived the project of originating a new Temperance Order.

The grand sweep of the temperance reform which astonished men by its compass and velocity, subsequent to 1830, was followed by declension and inactivity in 1838. Prudent men had their convictions that similar results would follow the Washingtonian movement—forebodings which were fully verified by the records of the period, which show that of 600,000 drunkards reformed during this great awakening, 450,000 relapsed into their old habits.

A society was therefore needed which should offer a refuge to reformed men and shield them from temptation; a large proportion of the reformed inebriates had emerged from the deepest poverty and must begin life anew. It was requisite that they should be furnished with the means of support in time of sickness.

With a view to attaining these objects, sixteen sagacious, strong-souled, earnest men met in Tee-Totaler's Hall, No. 71 Division street, New York, on Thursday evening, September 29, 1842, and organized New York Division, No. 1, Sons of Temperance. To these sixteen men, Daniel H. Sands, John W. Oliver, W. B. Tompkins, James Bale, Edward Brush, Isaac J. Oliver, Thomas Edgerly, George McKibben, Joseph K. Barr, Thomas Swenarten, F. W. Wolfe, J. H. Elliott, John McKellar, John Holman, Henry Lloyd, and Ephraim L. Snow, history assigns the honor of originating with unpretending purpose, an Order which was destined to carve its highway to renown, and achieve its deeds of glory for God and humanity in fields as wide as the world.

In harmony with the original design the objects of the new society were declared in the official records to be: "To shield its members from the evils of intemperance; to afford mutual assistance in sickness; and to elevate their characters as men."

From the beginning the Order disclaimed the appellation of a "secret society." Unlike such societies its principles and objects were published broadly in the face of day. That its regular meetings should be private was rendered expedient by the nature of its organization. As a beneficial corporation it must guard itself from imposition. As a brotherhood it must take cognizance of the reputation and deportment of its members; as a society it has its own peculiar and private affairs to transact. It was deemed advisable, therefore, at the outset, that the Order should throw around its regular meetings some such guards as

those which protect the retirement of the family circle from unauthorized intrusion, and that entrance should be gained by the means, not of knockers and door bells, but a simple password.

The way speedily opened for the introduction of the Order into other states, and the Grand Divisions of New York, New Jersey, Pennsylvania, Connecticut and Massachusetts were successively organized, and on the 17th of June, 1844, twenty-one months after the first Division was organized, the National Division of the Sons of Temperance of the United States was instituted with Daniel H. Sands for its chief officer, and having jurisdiction over six Grand Divisions, seventy-one Subordinate Divisions, and about six thousand members.

The Order now appeared in the completeness of its organization, with its National, Grand and Subordinate Divisions, each branch having its own constitution and distinctive powers, and all united in mutually dependent relations, which succeeding years have left unchanged.

The National Division is the highest parliament of the Order, and is composed of elected representatives who have won the honors of the highest offices in their respective Grand Divisions. It holds its sessions annually and exercises supreme legislative functions under the following limitations: (1) It shall never alter the pledge; (2) It shall never abridge the right of representation in the National Division; (3) It shall not infringe the right of appeal; (4) It shall not absorb nor control the funds of Subordinate Divisions; (5) It shall not interfere with the rules of Order or parliamentary proceedings of Subordinate or Grand Divisions.

The Grand Division is composed of elected representatives who have been raised to official honors in their respective Subordinate Divisions. It holds its sessions annually, semi-annually or quarterly as may be determined, and exercises legislative powers within the limits of its constitution.

The Subordinate Division is composed of such persons of good character, above fourteen years of age, as have been elected to membership and have taken the pledge of total abstinence. Its meetings are usually held weekly, and it is governed by a constitution provided by the supreme body, which leaves it untrammelled in the regulation of its proceedings, with the right to control its own funds, and the right of appeal to the higher bodies of the Order.

In 1847, the Order crossed the border into the Dominion of Canada, and in September of that year the Grand Division of New Brunswick was organized. The Dominion was fruitful soil for the Sons of Temperance, and the growth was such that in

1849, the National Division of the United States became the National Division of North America.

In 1847 a Deputy was commissioned to introduce the Order into Great Britain, and on the 19th of November of that year he instituted a Division of the Sons of Temperance in the city of London. The Order now occupies a commanding position in the British Islands, and at the last annual session of the National Division of Great Britain and Ireland, which was organized, April 26, 1855, the reports showed 967 Divisions and 146,437 members. The Order also has gone to Australia, both north and south, to New Zealand, South Africa, and other portions of the civilized world, its constituency now numbering all told more than a quarter of a million.

When the order was established none but males of full age, were admitted to membership. That no place in the Order was assigned to females was not owing to the indifference of the membership at large, but to the excessive caution of its leaders. The agitation of years at length led to a compromise and in 1854 they were admitted to the Subordinate Divisions as visitors under certain prescribed conditions. In 1866 all distinctions were lost in their advancement to the rights and privileges of full membership.

A general review of the history of the Order furnishes a theme for thanksgiving and a motive for exertion. During the sixty-four years of its existence it has admitted to membership in America alone more than three millions of persons. Its muster rolls have borne the names of kingly men and queenly women as if "genius had brought out her jewels," and furnished them nobly for humanity's sake. It has been a breakwater against intemperance and a tower of strength in the days of siege and strife. Its work is not yet done; its mission is not fulfilled and will not be so long as there remains one tempted and tried one seeking a place of refuge to which he may flee for succor from the lashings of an ungovernable appetite, nor so long as there shall remain one open saloon with its soul-destroying and sorrow-dealing influences to entrap and lure to dreadful and eternal ruin the unwary and the innocent.

CHAPTER IV.

Medical Section

DISCUSSIONS OF THE ALCOHOLIC PROBLEM BY PHYSICIANS

By T. D. CROTHERS, M. D., Hartford, Conn.

An explanatory note concerning the society and its work will add to the interest of the summaries of the various articles read at the World's Temperance Congress.

The Society for the Study of Inebriety was organized in 1870, and composed of physicians and managers of inebriate hospitals. The purpose of its organization was, to study the diseases which follow from the use of alcohol and the various means of prevention.

In 1904 it united with the American Medical Temperance Association which was organized in 1891 under the presidency of the late Dr. N. S. Davis. The later society had for its object the special study of alcohol and its physiological action on the body. The rapid growth of scientific facts concerning inebriety and alcoholism showed that both societies were one in purpose and work.

A new society called The American Society for the Study of Inebriety and Alcoholism, composed entirely of medical men and specialists who were treating alcohol and nervous diseases, and doing research work in laboratories of alcohol and its effects, now occupies the field.

This society publishes an organ called The Journal of Inebriety, which was established in 1876, and was the first scientific journal devoted to the medical study of this subject.

The papers read before this society are published in this journal and comprise a literature which has become very prominent in the medical circles. The annual meetings of this society are held at the same time and place of the American Medical Association, for the reason that its members belong to both societies.

This society is preeminently a gathering of students for the study of the alcoholic problem without any purpose or special

theory to promote, other than that it is a question of facts and the laws and conditions which control them.

The great central fact which has been growing for 38 years from the beginning of the society, is, that alcohol must be regarded as a poison, and the injuries and degenerations which follow from it are veritable diseases, which when known are curable and preventable the same as other diseases.

One result from the long years of study has been to educate the profession as well as the laity to recognize the physical side of the alcoholic problem, and the necessity of studying the conditions which produce inebriety and alcoholism, before exact means of prevention and cure can be used.

Within the last few years there has been a noticeable change in the work of the great temperance societies, and the appearance of medical men and scientific discussions concerning alcohol and causes have come into prominence.

The W. C. T. U. at their great annual meetings have invited physicians to address them, and other temperance bodies have appealed to medical men for papers and counsel. Some of the great church temperance societies have placed medical men on their boards and given prominence to their counsel and advice.

Laymen have been in doubt, and have not sought the aid of the physician in the great reform efforts to overcome the evil of inebriety. Physicians have been conservative and timid about taking part in what seemed to them extravagant emotional work to reach an evil which was the subject of much controversy. Hence there has been indifference and want of sympathy.

Thus the greatest sanitary and social evil of civilization has been neglected, and the efforts of both have been irregular and conflicting. A change has begun. The medical profession are taking up the subject.

Our annual meetings are attracting unusual attention. A year ago a dinner was projected of medical temperance men, who after a lunch, talked over the temperance projects with great interest and enthusiasm. A second meeting of this kind at Chicago was largely attended and all this indicated that the profession recognized the importance of uniting with laymen in every possible way to do something to overcome the alcoholic evils. The managers of the World's Temperance Congress recognizing this new sentiment, invited the society to hold a meeting at the same time and place, and indicate their interest in the centennial of the effort of Dr. Billy J. Clark, to form a society for the practical study of this subject.

It would seem that unconsciously the managers of the Congress in celebrating this event, have created an equally epoch-

making occasion in having an organized medical society to discuss the scientific side of the drink problem specifically, at the same time and place with laymen and reformers and their various efforts to determine the best means and measures for relief.

The society by a unanimous vote accepted the invitation to hold a special meeting at Saratoga during the World's Temperance Congress. Seventeen papers and addresses were presented, and most of them read personally. The limits of the space allotted in this volume will permit only a summary of the most important facts which formed the basis of these papers.

The opening address was delivered by Dr. H. O. Marcy of Boston, Mass., the Honorary President of the Society and Ex-President of the American Medical Association. His topic was, "The Great Temperance Pioneers in the Medical Profession and Their Work in the Last Century." He described the work of Dr. Rush, who first called attention to the disease of inebriety, and the medical need of study, and the application of exact means for its cure and prevention. He showed how far in advance of the times these teachings were, and that no doubt Dr. Clark had read some of the writings of Dr. Rush on this subject which were published in 1798, and later in 1809.

He sketched the lives of a number of prominent medical men who had taken very active parts in promoting total abstinence principles, and who had condemned alcohol as a tonic and remedy. Among those mentioned was the elder Dr. Warren of Boston who was an active member of the Mass. Temperance Society, and who by writing and examples pointed out the dangers from alcohol as a beverage, and who condemned its use in medicine, except in a very limited way. Dr. Warren's writings were very influential in his day, and showed him to have been a very advanced thinker. He described other physicians who were prominent in their neighborhoods and their evident influence on the times coming down to the late Dr. N. S. Davis, who was no doubt the most prominent physician in the last half century in calling attention to the dangers from alcohol and urging medical men to take up the subject. Dr. Davis's influence not only built up a sentiment among medical men, but gave form and direction to many of the great reform movements the value of which will grow as the years go by.

Dr. T. D. Crothers of Hartford, Conn., Secretary of the Association, spoke of the scientific work during the past century which had brought the evils of alcohol into great prominence. He described the Washingtonian Movement as a psychological protest against the customs and theories of the value of alcohol, and although it was limited to ten or eleven years, it pledged

over 2,000,000 persons to total abstinence and created a permanent interest in total abstinence theories.

He described the formation and building of the first inebriate hospital in the world and its founder, Dr. J. Edward Turner, and the influence which it had on medical men. He also mentioned the first society for the study of the subject and the sneers and opposition which it encountered and its final triumphs in forcing physicians to take up the subject and recognize the physical laws which control the growth and development of inebriety.

Dr. V. A. Ellsworth of Boston, Mass., gave a history of the first institution in Boston growing out of the Washingtonian Movement, which finally developed into an organized hospital which at present is the largest in the world, and gave the results and conclusions of their treatment so far.

Dr. J. B. Learned of Northampton, Mass., pointed out the influences of unphysiological training in home, school and college and showed a direct connection between this and the use of alcohol. Over-development, over-stimulation, of the brain and nervous system resulted in exhaustion for which alcohol was found to be most grateful.

Inebriety was declared to be a consequence of bad training or rather neglect of training, which would follow with absolute certainty in certain surroundings. Wine and beer at class suppers and banquets, in colleges and in social circles at home, was an active exciting cause to an ill-trained, ill-nourished brain. He asserted that knowing the habits and training of the child, inebriety and alcoholism could be predicted with certainty.

Miss C. F. Stoddard of Boston, Mass., Secretary of the Scientific Temperance Federation Bureau, described the great obstacles which prevented correct public sentiment, as due to ignorance of the work of laboratories and teachers.

The Bureau is a practical clearing house where the facts and experiences of scientific men and reformers can be gathered and made available. She also urged that this work receive the endorsement and assistance of every person interested in the subject, because of its intensely practical character, and the need of accurate facts in the attempt to correct public sentiment and direct practical efforts of reform.

The second session was opened by a paper contributed by Dr. W. S. Hall of Chicago on "The Laboratory Work and Teachings of the Action of Alcohol on the Cell and Tissues." He described some recent researches indicating the paralyzing action of alcohol on the protoplasm and the consequent degeneration and derangement of circulation which follows. He concluded that the research work of modern laboratories had confirmed the

original statement that the direct action of alcohol was that of a paralyzant, and its continuous effects were corroding and degenerating. While there were many points yet to be settled, and questions that were not easily explained, alcohol was a poison in the broadest sense of the word, and could never be called a stimulant or tonic.

Dr. G. H. Benton, of Chester, West Virginia, in a paper discussed the desire for alcohol as created by auto-intoxications. This he attributed to bad diet, irregular times of eating, and the use of beer and beverages that contained sugar and starch. He pointed out the injury from the ferments contained in beer, and the deranged nutrition which follows from their use.

Beer drinkers as a rule use spirits, and in this country it is almost impossible to drink beer alone without using spirits. Indigestion, the result of fermentation of foods, was very often an exciting cause to the first use of spirits, and the relief which followed was so pronounced that some form of alcohol was used afterwards as a medicine, then later it became a necessity.

Dr. L. D. Mason, of Brooklyn, N. Y., Vice President of the Society, presented an elaborate paper on the pauper inebriate and his influence on the moral and hygienic conditions of the community. The present neglect of the inebriate tramp is the cause of most serious evils of which insanity and criminality are the most prominent results.

The present methods by fines and imprisonments and misapplied charity were disastrous and positively criminal in increasing and developing an army of defects who have periled all civilization and progress. He urged that every chronic inebriate be put away in a workhouse hospital and cared for as sick and diseased. In this way he could prevent some of the terrible losses, and break up the saloon and the pesthouses that fostered this class.

He affirmed that this was the most important hygienic problem confronting our civilization, far exceeding consumption and other so-called great evils, and predicted that the facts were so numerous and unmistakable that it was positively criminal to continue our present methods of neglect and fostering evils which could be controlled so readily.

Dr. H. S. Drayton of Jersey City, N. J., discussed the laws of degeneracy which follow from neglect and ignorance, and showed how far they were the active and predisposing causes of the evils which follow from drink. Very interesting discussions followed each of these papers.

The third session was opened by an address from Dr. C. H. Hughes of St. Louis, Mo., on "Some New Facts Concerning the Injury of Alcohol to the Capillaries of the Brain." The absorp-

tion of alcohol by the blood, not only deranged the circulation of the blood and its protoplasmic cells, but paralyzed the walls of the minute blood vessels, bringing about conditions of poisoning and starvation that were fatal in the end.

The nutrition of the brain was lowered and toxic products took the place of healthy cells, and as a result congestion, derangement of the healthy movement of the circulation was produced. No other substance known has such a pronounced degenerative action on the finer circulation of the brain.

Dr. J. H. Kellogg of Battle Creek, Michigan, delivered a second address on "The Injuries to the Brain from Alcohol Increased by Protoids and Fermentations." He pointed out the fact that a rich meat diet was the source of tonic agents which deranged the metabolism of the body and provoked an intense desire for alcohol. Modern science has proven conclusively that excess of protoids in the food, is a very active cause of the craze for drink, and that no permanent restoration can be expected in such cases where meat enters largely into the diet.

Dr. S. H. Kress of Washington, D. C., in a paper on "Mental Degeneracy following from the Use of Alcohol" gave historic illustrations on alcohol and civilization on the native tribes. Wherever alcohol has been introduced the primitive races seemed to have wasted away as rapidly as if by infectious diseases. Illustrations were given and the theories of alcohol breaking up the normal conditions of the brain, lowering the vitality and increasing the instability of the brain centers were detailed to some extent. The rule was that the race became extinct in the third generation where alcohol was introduced as a beverage.

Dr. C. H. Shepard of Brooklyn, New York, in an elaborate paper called attention to the value of the Turkish Bath as one of the most powerful and practical remedies in the restoration of the poisoned and starved conditions following from the use of spirits.

The society then adjourned to the unveiling of a tablet at Moreau, New York, a few miles out of Saratoga, to the memory of Dr. Billy J. Clark. A formal address by Henry W. Wilbur was followed by remarks from Dr. T. D. Crothers, who declared that the formation of this first temperance society was really a scientific event, and ranked with the laboratory researches of today, in its efforts to study the causes and means for relief.

The fourth and last session, was marked by an address from Dr. John D. Quackenbos, of New York, on "The Power of Mental Suggestion in the Control and Treatment of Inebriety." He showed that recent researches had pointed out a condition called subliminal consciousness, which could be utilized and appealed to, to take control and direct the conduct of individuals, that sug-

gestive treatment was directed to this latent power which brought out new forces and overcame diseased impulses. He gave numerous illustrations and concluded with the assertion that psychopathic treatment along scientific lines would solve the alcoholic problem in many ways.

He was followed by Dr. Crothers, who pointed out some relations of the New Thought to the Temperance Reform Work, and showed that it was thoroughly scientific and related to causes and conditions which could be studied and made available.

Dr. David Paulson of Hinsdale, Ill., contributed an excellent paper on "The Possibilities of Restoring the Inebriate and Preventing Inebriety by the Use of Proper Diet and Appropriate Surroundings."

He declared that almost every town and city contained culture beds and centers where inebriety was grown the same as a plant, and scattered far and near, forming new centers and new growths, the only remedy for which was stamping out these sources of infection. Take the inebriate out of his environment, place him in a new soil with new sources and incentives of life. Then moral and physical remedies would restore him.

A special invitation was given to devote one session to papers discussing the advisability of restoring the spirit ration to the Army Canteen. A number of prominent physicians were invited to participate in the discussions.



Dr. J. W. Grosvenor

Dr. J. W. Grosvenor of Buffalo, New York, gave an address in which he said:

The work of the United States soldier is peculiar. In times of peace he is not usually subjected to hard labor. In war times he may be obliged to make long marches, suffer privation, compelled to endure sudden changes of climate, stand on the firing line many days in succession. The soldier's life, as a whole, is not a sinecure; it is a hard service.

To meet the requirements of his strenuous life, the soldier should be a high type of man physically, mentally and morally. Every physical organ should be fully developed and sound. His entire physique should have the compact solidity of the athlete. His reasoning powers and perceptive faculties

should be keen and alert to do the right thing at the right time. He should live up to a high standard of morality. His conduct should show a high appreciation of right and wrong.

THE SOLDIER'S NEEDS: The soldier needs healthful food and drink, comfortable clothing, protective shelter, rational recreation and pay sufficient to furnish the comforts and conveniences of ordinary life. The soldier's ration has been planned with an intelligent adaptation to his work and the kind of life he is compelled to lead. In peaceful times he is provided with a comfortable and sanitary shelter; in field service, inevitably, there are times when he may not be sufficiently housed either for comfort or health. The Government provides for him clothing that is durable and suitable for protection against the climatic conditions to which he may be exposed.

PAY OF THE SOLDIER: The pay of the soldier should be adequate to furnish him largely with the comforts and conveniences which would be his in civil life. Together with a pension for disability, it should give him ample support in his declining years, after an honorable career spent in defense of his country.

HAS THE SOLDIER NEED OF ALCOHOLIC BEVERAGES? To this question science and experience give an emphatic negative answer. All scientists who have studied thoroughly the effects of alcohol on the human system declare in unequivocal terms that it has no utility in the development and maintenance of the healthy human organism. Dr. H. W. Wiley, Superintendent of the Chemical Bureau of the Agricultural Department of the United States, in an interview with Frank G. Carpenter, has said: "As a rule, alcoholic liquors are harmful and I should like to see them wiped from the face of the earth. I don't believe them necessary to health." Says Prof. J. J. Abel, Johns Hopkins University: "Alcohol is not found by psychologists to increase the quantity of vigor of mental operations; in fact, it tends to lessen the power of clear and consecutive reasoning." Dr. H. F. Hewes, Instructor in Physiological and Clinical Chemistry, Harvard Medical School, says: "In skill and accuracy in the direction and expenditure of energy, the man who has taken no alcohol has a great advantage over the man who has." Profs. Kraepelin and Kurz have shown that one ounce of alcohol diminishes the acuteness of all the special senses, sight, hearing, taste and smell; also retards the mental processes of reason, judgment or sense of propriety and memory.

ALCOHOL A DISEASE PRODUCER: Beyond the possibility of successful refutation is the fact that, through its weakening of vital resistance, alcohol is a prominent factor in producing many diseases, as Tuberculosis, Pneumonia, Typhoid Fever, infectious diseases, etc.

DOES THE SOLDIER NEED ALCHOLIC BEVERAGES AS A PROPHYLACTIC AGAINST DISEASE? It is the record of experience that vital resistance is an all-important factor in preventing the development of disease in the human system. All scientists who have made the physical effects of alcohol a special study agree that it weakens vital resistance and thus contributes to attacks of disease. Of two men, one an abstainer and the other a non-abstainer, both living in the same environment, the former has far the better chance of escaping the onset of disease.

TESTIMONY OF GEN. W. B. ROCHESTER, U. S. A.: "It has been shown over and over again that those who endure the greatest fatigue and exposure are the men who do not drink." Lord Roberts, V. C., of the English Army, experimented with six regiments in India. "To two he gave a ration of whiskey; to two, a ration of beer; to two, cold water in place of the intoxicants. He sent the six regiments on a long march in the hills of India. The cold water soldiers reached the goal sooner than the others, and in a stronger condition.

Gen. Shafter, U. S. A., in the Spanish-American War, wrote from Santiago: "I have absolutely prohibited the sale of liquor or the opening of saloons in the city of Santiago, and have refused permission for cargoes of beer to come from the States here." Gen. Wheeler, U. S. A., has said: "I am utterly opposed to soldiers being sold liquor, and I believe that every effort should be exercised to remove the temptation from them."

From the preceding evidence in this paper, it is reasonable to conclude that total abstinence is a large factor in promoting in the army health, efficiency and restoration from disease to physical soundness, and that the soldier needs no institution which furnishes alcoholic beverages.

Under date of Sept. 23rd, 1898, Colonel W. J. Glenn wrote: "There are many ways that a soldier can ruin himself, but I think the canteen is the most damnable of all; I have never allowed one in my regiment and never will."

No doubt every army officer would prefer a command of total abstainers. The War Department must recognize the superiority of a total abstinence army over a liquor-drinking army. The army officer knows that crime and infraction of army rules are much less frequent among total abstainers than among drinkers; that the former are much more easily controlled, and are more efficient than the latter.

What are some of the measures which can be adopted and put in practice, and which will introduce into our army the largest number of total abstainers and make it essentially a totally abstaining army? As far as possible, enlist total abstainers. After enlistment, remove from them every possible tempta-

tion to the formation of a drinking habit, and by all means practicable encourage them to maintain the principle and habit of total abstinence from every kind of alcoholic beverage. Educate the soldier concerning the effects of alcoholics upon the body and mind; do this by lectures, circulars, various forms of literature and posters.

It is within the power of our Government greatly to improve the morals of the army by offering to the totally abstinent soldier more frequently than to the non-abstaining soldier, promotion in rank, larger pay and emoluments.

The soldiers and sailors of the world's greatest republic will not stand in the exalted position to which they should aspire until, in large letters, total abstinence shall be written upon each of their lives, nor will our citizenship accomplish its full duty until it has exerted all its legitimate powers in reaching this glorious consummation.

Dr. Crothers followed, giving a review of the late researches concerning the effect of small quantities of alcohol on the senses and brain activities. He concluded that the best evidence present, founded on experiments and research work showed that any form of spirits or beer was perilous to the vigor and efficiency of mental and physical activities.

Dr. L. D. Mason concluded the discussion in a review of the various rules and regulations prohibiting all forms of spirits by transportation companies, corporations and employers of labor. Bitter experience has shown that all forms of spirits even in moderate doses was destructive and perilous to all mental and physical work, hence they were prohibited as purely economic measures.

Other papers on the same subject were read by title, and covered substantially the same phases of the subject.

There was something very significant in the fact that these papers, although strictly scientific, were listened to with great interest by large audiences of laymen and temperance reformers.

CHAPTER V.

The Woman's Christian Temperance Union Section

BY FRANCES W. GRAHAM.



Mrs. Frances W. Graham

The Woman's Christian Temperance Union is an organization of Christian Women, banded together for the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's Golden Rule in custom and in law. No report of this kind would be complete without a brief history of this organization, state, national and world's,—and of the two days devoted to its share in the program of this Congress, the sessions being held in the First M. E. Church, one of the largest in Saratoga.

Splendid audiences greeted the women of the white ribbon host, and every part of the two days' program was well worthy of record, did space permit. Because this gathering was held in the Empire State, it was fitting that the State W. C. T. U. should, in a sense, act as hostess—assisted by the county and local unions. Two days were set apart for this Sectional gathering, June 22-23,—the first being called "State Day" and the second "National Day."

Among those who attended the meetings were representatives from many other states, including Oregon, Michigan, Illinois, Rhode Island, Vermont, Massachusetts, Montana, and several others, while the presidents of all surrounding counties aided in making the program a success, as well as increasing the audience by bringing goodly delegations with them.

On the morning of June 22, after devotional exercises, led by Mrs. Celia Murray, president of Warren County W. C. T. U., we were most graciously welcomed to Saratoga by the County president, Mrs. Grace A. Andress, and the local president. A musical welcome followed, the words and music being written for this special occasion by Mrs. Ella Southworth Clark.

Mrs. Andress referred to Saratoga as the "beautiful queen of the Spas," telling many interesting incidents of the early history of Saratoga, when the red men deemed the healing waters of its many mineral springs a special gift from the Great Spirit to themselves, for a long time sacredly guarding their secret. She told how, after holding a solemn council they determined to reveal the existence of the medicinal springs to their beloved brother, Sir William Johnson, who was suffering from an unhealed wound received in the French and Indian war, and in the summer of 1767 they established him in a rude bark lodge near High Rock Spring. Occupying this primitive Sanitarium,—reared in the name of self sacrificing friendship, the first white man partook of the health restoring water.

She referred with pride to their share of the majestic Hudson River; to the beautiful lakes so easily accessible;—to the mountains and hills which diversify the surface and beautify the landscape; to Mount McGregor, memorable not only for its marvelous outlook of panoramic splendor, but memorable because there General Grant,—our nation's hero, endured with quiet fortitude the agony of an incurable malady, and passed to the life beyond. She spoke of the laurels won in Revolutionary days, when two of the decisive battles in the struggle for liberty were fought and won, and of the beautiful monument erected to commemorate this victory. Heroic statues of the patriots Schuyler, Gates and Morgan occupy niches in three respective sides,—the fourth niche being vacant, for alas,—he who earned the honor by his impetuous valor in the battles of Saratoga, afterward became the man without a country or a friend, despised in two hemispheres,—Benedict Arnold, the traitor.

She paid glowing tribute to Dr. Billy Clark, who as a practicing physician had taken note of the growth of intemperance and told how he with others, planned to stem the tide. The history of his life and labors will be told elsewhere in this volume, but perhaps nowhere else will it be recorded that in his will he left a well invested fund, the interest of which was to be used to furnish temperance literature for distribution in the public school and Sunday school at Clark's Corners. Succeeding generations of children are still supplied with printed temperance truths by means of this fund, so that though dead, Dr. Clark's personal work still goes on.

What wonder that the young men and young maidens of Clark's Corners were foremost in the movement when the Good Templars first organized, and later—when from the ashes of the Crusade fires, the Woman's Christian Temperance Union arose, the Matrons of Clark's Corners were the means of helping to call Saratoga county into the work.

Fifty years ago at a semi-centennial held to commemorate the organization of the first temperance society, one of Moreau's gifted daughters contributed an original poem which was read on that occasion, and with this poem, changed in part and adapted to the present time Mrs. Andress closed her beautiful greeting. It well deserves publication in full, but I am permitted to give only the closing verse;—the theme was:

THE PLEDGE

“Blessed be the primal fathers!
Blessed be our own Moreau,
Where the light began to glimmer
Just a hundred years ago.
We will here renew the promise
Pass around the *Pledge* again
While we lift our thankful voices
In one clear exultant strain.
Let the bells of gladness ringing
Sweetly peal to distant lands.
Break, ye mountains into singing!..
And ye green hills, clap your hands!
Shout aloud the thrilling story,
Let the far off nations know
How there dawned a day of glory
Just a hundred years ago.

The response to these greetings was voiced briefly by the state president, Mrs. Frances W. Graham of Lockport, who was the presiding officer for the day and evening.

A “Round Table” was most ably conducted by the state vice president, Mrs. Helen L. Bullock of Elmira, “Total Abstinence” being the topic. Mrs. Bullock in opening the discussion spoke on the topic from the “Medical Standpoint” and was followed by Mrs. C. J. A. Jump of Albany, who spoke from the “Mothers Standpoint.” Mrs. Ida A. Van Valkenburgh of Albany told “How recent prohibition victories may be made effective and permanent,” while Miss Harriet May Mills of Syracuse told how “The ballot in the hands of women would affect temperance legislation.” This was followed by a brief but telling

address on "Peace and Arbitration" by the state recording secretary, Mrs. C. A. G. Fairchild.

The afternoon was devoted to historical sketches of the state work, the "Early History" being given by Mrs. Grace V. Bassett, president of Schenectady County W. C. T. U. and "The Progress of the Movement" by Mrs. Frances A. DeGraff, president of Montgomery County W. C. T. U. A fine paper on "The Making of an American," prepared by Miss Emma Alexander of Brooklyn was read in her absence by the state treasurer, Mrs. Ellen L. Tenney of Albany.

STATE HISTORY

The Woman's Christian Temperance Union of New York State began its work in 1874, with a few local unions, representing but a small portion of our great State. The years which have passed since then show marked changes; then this movement was in its infancy;—today our organization stands in the lead of every forward movement that tends toward the uplift of humanity, and the band of Christian women, who, on December 15th, 1873, under the influence of the Holy Spirit, marched from the Baptist Church of Fredonia, N. Y., to pray in the saloons of that place, builded better than they knew. That God was in the movement was clearly proven then, and that He is still leading and guiding is evident from the steady advance made during these more than three decades.

When the records of last year were closed, we had a paid membership of 26,548, with a large following besides.

With every county in the state organized, and officered by tried and true workers, with about 1000 local organizations, each under the direction of a faithful corps of officers, with our young people's work in charge of those who give of their best to these branches, our superintendents of departments, each especially equipped along her own line, our organizers, lecturers and evangelists, who are constantly afield, speaking the word in season and out of season, with these and all other agencies at work for "God and Home and Native Land," who shall be able to measure the influence that is spread abroad, or who shall limit our power and usefulness?

Our organization in this state is constantly increasing in power and in membership, and through our thirty-five departments, grouped under the six general lines of work known as Organization, Preventive, Educational, Evangelistic, Social and Legal, we are carrying on a campaign of education which touches every phase of reform.

The gospel of temperance is preached by the spoken word, the printed page, and the kindly deed, to the foreigners who come

to our shores, to the erring and fallen, the prisoners, both men and women, and to all who may be reached in any way.

The press is utilized as never before, and our literature is sown broadcast. The gospel of good health is preached, and the deceptions of "patent" nostrums and proprietary medicine containing alcohol and other injurious ingredients are being exposed.

Through temperance teaching in our schools, our Sunday Schools, and our young people's societies, we are training a generation of total abstainers, who shall give us a sober people in days to come. Our Young Woman's Branch and our Loyal Temperance Legion Branch, teach the danger of alcohol and tobacco in their effect upon the human body, the mind, the pocket book, and the nation, and through their conferences and conventions, through medal contests and flower mission work, and through the teaching of thrift in the way of establishing School Savings Banks, the value of prohibition as well as of total abstinence, is clearly shown.

During the first five years Mrs. Allen Butler of Syracuse was president. She was succeeded by Mrs. Maria Hyde Hibbard of Oxford, N. Y., who filled the position for three years. In 1882 Mrs. Mary Towne Burt of New York City was called to the presidency. At that time the State had a membership of about three thousand, with but thirteen of our sixty counties, organized. During her administration—which ended with her sudden death in April 1898,—after sixteen years of splendid service, all the remaining counties were organized, and the membership increased to more than twenty thousand. Mrs. Ella A. Boole of Brooklyn, who was then vice president, completed the work of that year, and was unanimously elected president at the fall convention. The work grew and prospered under her leadership, and when six years later she voluntarily gave up the position, she was succeeded by Mrs. Frances W. Graham of Lockport, who holds the position at the present time. No state has been more loyal to its administration, and to the principles of the organization than has the Empire State and no state can boast of more loyal leaders, each having given of her best,—unstintedly—to the cause.

In every campaign for better laws and better enforcement of law, we have had a part. Among the laws secured, largely through the influence and efforts of the State W. C. T. U. is the Scientific Temperance Instruction Law,—the raising of the age of protection for girls, from ten to eighteen years,—the prohibition of the sale of liquors on the Fair Grounds of the state,—the laws forbidding the employment of women and girls as barmaids,—forbidding the opening of our state exhibit at the World's Fair on Sunday, and through prompt action prevented

the introduction of a bill into the state legislature, legalizing the social vice.

Many of the towns and villages now under local option owe their victory to the persistent efforts of the women of our organization. The first bill ever introduced at Albany for local option in cities was framed and introduced at the request of the State W. C. T. U.—The resolution asking for an amendment to the federal constitution to prohibit polygamy which was unanimously passed by our legislature, was urged and aided by our organization. We have had a part in all national legislation that was undertaken by our organization, and indeed it would be a long story to tell of all the good accomplished during these many years.

For twenty-five years the State W. C. T. U. has owned and controlled its Official Organ—*Woman's Temperance Work*. It issues an annual report of about 300 pages which is invaluable as an encyclopedia of history, and a "Hand Book" which is a necessity to all workers. It furnishes organizers and lecturers, conducts institutes in every county,—and is constantly sowing the good seed.—We stand for total abstinence and prohibition, for a "white life" for men as well as women, and for the ballot for women—that little weapon that "does the freeman's will, as lightning does the will of God."

Twenty years ago in her annual address Mrs. Burt said:

"And in the years to come I believe it will be a fact over which the union will rejoice, that when the battle waged the fiercest, when shot and shell rained the thickest, the Woman's Christian Temperance Union of the state, true to the genius of its organization, stepped boldly forth and extended sympathy and influence to our brothers who were struggling so bravely for the right, saying, 'Here I stand—I can do no other; so help me God.'"

No backward steps have been taken since then. We are still in the thick of our fight. Our work will not be ended until every saloon, brewery and distillery shall be forever "out of business."

On the evening of June 22 a joint meeting of the National and State W. C. T. U. was held in Convention Hall. Owing to the illness and subsequent death of the national treasurer, neither Mrs. Stevens, national president, nor Miss Gordon, national vice president, could be with us, and so Mrs. Katherine Lent Stevenson of Boston, president of Massachusetts W. C. T. U. represented the National Union.—Mrs. Stevenson has filled national positions with great power,—is a song writer and poetess of national reputation, and has recently been delegated to carry the white ribbon around the world, starting early in November. Her

address on this occasion was most masterly and eloquent. She also presided during the second day, June 23rd—the program having been provided by the national president, Mrs. Stevens.

Miss Rhena E. G. Mosher, national secretary of the Young Woman's Branch, and Miss Margaret Wintringer, national secretary of the Loyal Temperance Legion Branch, gave fine presentations of the work among the young people of our nation, and Mrs. Effie M. Lambert, State Y Secretary, spoke most acceptably on the work in this state.

Mrs. Cora D. Graham, state corresponding secretary, and superintendent of the department of Scientific Temperance Instruction, represented Mrs. Davis, national superintendent, who could not be present, by giving an up-to-date address on that phase of our work. Mrs. Helen L. Bullock, as a national organizer, gave a brief address covering many helpful and suggestive points. Mrs. Stevenson read a paper which had been prepared by our national president on, "The W. C. T. U., what it is and what it has accomplished." This was from a national standpoint, and was enriched by illustrations, anecdotes and choice bits of history, given by the reader. A brief history of the National and World's W. C. T. U. belongs to a report of such a meeting, and the following is taken from Mrs. Stevens' paper—the writer of this report taking the liberty of inserting all that is of a personal nature. Our national president is one of the best loved and most highly honored women in the country. During her administration she has met and overcome obstacles that might well make one shrink from such responsibility, but through her years of leadership she has not only proven her fitness for the place, but we believe that she was "called to the Kingdom for such a time as this."

THE NATIONAL AND WORLD'S W. C. T. U.



Mrs. Lillian M. N. Stevens

The National Woman's Christian Temperance Union—the outcome of the Woman's Crusade of 1873-1874—was organized in Cleveland, Ohio, November 18-19-20, 1874. Every state and territory in the United States has a state or territorial union, including Alaska and Hawaii. More than ten thousand towns and cities have local unions. It has two important Branches and thirty-eight departments of work. The Young Woman's Christian Temperance Union, or the Y Branch, is an integral part of the W. C. T. U. The

Loyal Temperance Legion, composed of children and young people, is also a Branch. National organizers, National lecturers, and National evangelists numbering about seventy are constantly in the field, besides those of the several states and territories.

The National W. C. T. U. is now the largest single society in the world composed exclusively of women and conducted entirely by them, and is the most nearly perfect in its organization. The W. C. T. U. originated the idea of Scientific Temperance Instruction in the public schools and has secured laws requiring this instruction in every state, in the District of Columbia, the territories and all Indian and military schools supported by the government. The W. C. T. U. was an important factor in securing the insertion of the Quarterly Temperance lessons in the International Sunday School Lesson Series and in securing a World's Universal Temperance Sunday. The W. C. T. U. has been the chief factor in state campaigns for statutory prohibition, constitutional amendments, reform laws in general; and those for the protection of women and children in particular. It has been estimated that in seven years the W. C. T. U. was largely instrumental in securing the passage by Congress of more than fifty righteous laws in addition to those secured in the different states; and in the defeat of many unrighteous laws. During the entire session of Congress the W. C. T. U. keeps the National W. C. T. U. Superintendent of Legislation in Washington to look after reform bills.

The National W. C. T. U. secures more petitions than does any other society in the world. It is estimated that not fewer than twenty millions of signatures have been secured by the W. C. T. U., including the *Polyglot* Petition. This is a petition addressed to the governments of the world asking them to do away with the manufacture of and traffic in alcoholic liquors and opium and the legalization of impurity. It has already been presented to the President of the United States, to Queen Victoria and the Governor General of Canada through Sir Wilfred Laurier.

The Union Signal is the official organ of the National W. C. T. U. It is a weekly paper of sixteen pages owned and controlled by the organization. The price is one dollar per year. It has an extensive circulation. The Crusader Monthly, the official organ of the Loyal Temperance Legion Branch, is also owned and controlled by the National W. C. T. U. It is a sixteen page paper and its circulation is growing rapidly. The price is twenty-five cents per year. Forty-one states publish state papers devoted entirely to W. C. T. U. interests.

The W. C. T. U. aided in obtaining an appropriation from the Legislature of Illinois for the statue of Miss Frances E.

Willard, founder of the World's W. C. T. U., which is now in Statuary Hall—the only woman ever thus honored.



Miss Frances E. Willard

The World's W. C. T. U. is composed of National Unions and was organized in November, 1883. It is now organized in over fifty nations with a total membership of about half a million. It has held seven international conventions.

Miss Willard was the first President. Lady Henry Somerset succeeded her, and each brought rich gifts and graces to lay upon the altar of self-sacrifice in this beloved cause. The Countess of Carlisle was elected President at Boston in October, 1906, and is one of whom we may feel justly proud. Under her management the World's W. C. T. U. will move steadily forward. Mrs. Lillian M. N. Stevens is Vice President of the World's Union, and Miss Anna A. Gordon is one of its Secretaries, and also World's Secretary of the Loyal Temperance Legion.

The W. C. T. U. will continue to work for the protection of the home against its enemy, the Liquor Traffic, for the redemption of our Government from this curse by the prohibition of the manufacture and sale of intoxicating liquors for beverage purposes. It is pledged to the highest interests of the great institutions of the world,—the home, the school, the church and the state. Its National Headquarters are at the Willard, Evanston, Ill."

The music throughout the two days was in charge of Mrs. Ellen L. Tenney of Albany, and was of a high order. She was assisted by the musical director of the National W. C. T. U., and by soloists of note from Saratoga and vicinity.

CHAPTER VI.

National Temperance Society Section

The National Temperance Society held its sessions in the First Methodist Church on Thursday, June 18, opening at 10 A. M. Rev. D. Stuart Dodge, D. D., President of the Society, was unable to be present, owing to family bereavement, and Rev. Charles H. Mead, D. D., presided in his absence.

The music was furnished by the Blind Orchestra of Boston, and was greatly enjoyed by all present.

Rev. Alexander Alison, D. D., General Secretary of the Society, delivered an Historical Address, saying in part:—

Philadelphia, the City of Brotherly Love, was the place; the twenty-fourth day of May, in the year of our Lord one thousand, eight hundred and thirty-three, was the date. But what happened? The First National Temperance Convention ever held upon these shores was opened. It was certainly a memorable occasion. Twenty-one different states were represented, and the delegates passed the four hundred mark.

The Convention held its first meeting in Independence Hall. As this proved lacking in size, adjournment was made to the Arch Street Presbyterian Church. New York State was honored in the person of the presiding officer, as Chancellor Reuben H. Walworth of Albany was selected. Quite a number of distinguished men were chosen to act as Vice-Presidents. Among these were such names as Robert Vaux of Pennsylvania; John Tappan of Massachusetts; Timothy Pitkin of Connecticut; Peter D. Hubart of Maryland; Joseph Lumpkins of Georgia; William McDowell of South Carolina. We find on the Committee of Resolutions such gentlemen as Edward C. Delevan of New York and Justin Edwards of Massachusetts.

The outcome of this important gathering was the birth of a National Temperance Society, which was announced to the world under the name and title, "The United States Temperance Union". Stephen Van Rensselaer was elected President: Stephen Agnew of Pennsylvania, William Jay of New York, and Cyrus Yale of Connecticut, were among the Vice-Presidents, and the Rev. John Marsh and the Rev. Dr. Thomas Brainard were chosen Secretaries.

A resolution was adopted at this first Convention, declaring as follows:

"The vital interest and complete success of the Temperance Cause demand that in all the efforts of the friends against the use of ardent spirits, no substitute except pure water be recommended as a drink."

The second Convention was held at Saratoga Springs, N. Y., Aug. 4th, 1836. A change in the name of the National Temperance Society which had been organized in Philadelphia over three years previously, and which we have referred to by the title, "The United States Temperance Union", took place. It was henceforth known as "The American Temperance Union". Hon. John H. Cooke of Virginia was elected President, along with quite a number of the most distinguished men of our country as Vice-Presidents.—The pledge of total abstinence from all intoxicants was adopted at this Convention.

Saratoga Springs was again honored by the presence of the National Temperance Convention, in Aug, 1865. An extract from the call which was issued for this Convention reads as follows:

"We earnestly invite all Temperance organizations, all Christian churches, and the friends of the Cause, individually, to unite in this great movement."

358 delegates appeared with credentials in their possession. Being thus fully accredited, they were given their seats as members of the Convention. They represented the various religious denominations and Temperance organizations. The Convention was called to order by the Hon. Chancellor Reuben H. Walworth of Albany. Rev. Dr. Newell led in prayer. Mr. J. N. Stearns was chosen Temporary Chairman, and two Temporary Secretaries were selected in the persons of Rev. J. B. Dunn and Mr. J. B. Merwin. Gov. Buckingham of Connecticut was later chosen Permanent Chairman. Two important committees were appointed at this Convention. One of these was to arrange for the organization of the National Temperance Society, and the other to propose a plan for establishing a Temperance Publishing House. On the first Committee were W. E. Dodge of New York; Gov. Buckingham of Connecticut; J. N. Stearns of New York; S. B. Ransom of New Jersey; S. Smith of New York; W. A. Booth of New York; W. B. Spooner of Massachusetts; A. B. Palmer of Michigan; Rev. T. L. Cuyler of New York; Rev. W. W. Newall of New York; J. A. Briggs of New York; Rev. N. E. Cobleigh of Massachusetts. On the second committee we find the following: James Black of Pennsylvania; Gov. Buckingham of Connecticut; William B. Spooner of Massachusetts; Gen. Neal Dow of Maine; William J. King of Rhode Island;

Rev. James B. Dunn of New York; Rev. Dr. John Marsh of New York; E. S. Wells of Illinois; Hon. S. D. Hastings of Wisconsin; George H. Stuart of Pennsylvania; Rev. T. L. Cuyler of New York; E. Remington of New York.

In the month of October, the same year, these committees held several meetings in the City of New York, at the office of Mr. Wm. E. Dodge and the residence of Rev. Dr. T. L. Cuyler, and, after conferring together, came to the unanimous conclusion that it was advisable, and would best advance the temperance cause, to have but one organization, covering the two objects proposed by the Convention. They therefore, by virtue of authority vested in them by the Convention, proceeded to frame a Constitution and organize the National Temperance Society and Publication House. Hon. Wm. E. Dodge was elected President, Rev. James B. Dunn, Secretary, Wm. A. Booth, Treasurer, and J. N. Stearns, Publishing Agent, with a Board of Managers of thirty members, and Vice-Presidents in every state in the Union.

Thus the present National Temperance Society and Publication House became the legal successor and lineal descendant of the American Temperance Union, which was formed, as we have already observed, in 1833. Therefore, on the 24th day of May, 1908, only a few weeks ago, the organization under whose auspices we are met today had existed for three-quarters of a century.—The work of the National Temperance Society, through all its years of activity, has been largely educational and missionary. It was brought into existence primarily, as a means to an end. The idea was to educate, by means of the printed page and the living voice, a public sentiment in the church and outside of it, that should occupy a platform with two conspicuous planks; (a),—Total abstinence for the individual: (b),—The overthrow of the liquor Traffic by the abolition of the alcoholic beverage from our shores.

The National Temperance Society has always believed that the Church should lead. It was organized by men who dearly loved the Church; men whose conception of the Church was of the highest and most Scriptural character. They recognized the fact that such a society might be of great benefit to the various branches of the House of God; to the numerous denominations marching under the Christian banner. It was not their thought that work which the churches could do should be done by the National Temperance Society, or any other organization of a similar kind that might come into existence. To be an auxiliary, a helper,—that was the thought in the minds of the promoters of this historic institution. To provide a literature of the highest and most dignified kind, a literature that would scientifically set forth the facts regarding alcohol, etc.;—this is

why the National Society was proposed and chartered. To give the means of education to all parts of the Church, at home and abroad; to the home missionary and the foreign missionary; to help the Sabbath School officers and teachers; to enable our Church officiates to enlighten the people in the pews with regard to matters and things pertaining to the liquor habit and the liquor trade;—these, and things like these, were the prominent ideas in the minds of such men as the Hon. Wm. E. Dodge, for eighteen years its President; the Rev. Theodore L. Cuyler, (in whose house the Constitution, in its present form, was drawn up in 1865), and the many others who were the founders of the Society.

Speaking more particularly of the Society under its present re-organized form, and going along the line of its work under the present Constitution, we can say that for the past forty-two years it has been furnishing inspiration and ammunition for every organization and all who are battling against the drink evil, and providing the Church, the Home and the School with wholesome books for the library, papers for the family circle, pamphlets for the workers and tracts for the masses. In doing this it has prepared, at great expense, nearly 2,500 different publications, and printed and circulated over twelve hundred million pages of temperance literature. In this and its missionary work the Society has disbursed about two million of dollars.

Perhaps as we view the Society from its missionary standpoint, we shall see more abundantly the power of its work as an educational force. The home missionary activities have consisted in part as follows;—**FIRST:** In distributing literature in prisons, hospitals, penitentiaries, jails, ships, posts, among railroad employees and lumbermen, and in other needful places. **SECOND:** In supplying special literature to pastors, editors, lecturers and home missionaries. **THIRD:** In sending literature to educational institutions, colleges and seminaries. To over five thousand students in theological seminaries the Society has given a copy of "Gospel Temperance", a book of 250 pages. **FOURTH:** Furnishing Libraries and Literature for camps and army posts and ships of the navy.

A conspicuous element of its mission efforts has been in its work among the colored people of the South. For over forty years it has been diligently pursuing this particular work. Before the Society began its work in the Southland, these people had but little opportunity for organization, lectures or literature, and, as we have been often assured, many of the books and tracts and pamphlets of this Society, and the earnest appeals of its missionaries, were the first influences brought to bear upon them, showing whiskey to be their greatest curse.

Among other movements inaugurated by the National Temperance Society, we find; 1st,—Stricter Temperance qualifications for all Civil Service candidates. 2nd,—The appointment by the House of Representatives, 1879, of a regular "Committee on Alcoholic Liquors", which has been re-appointed at each Congress since. 3rd,—The Twentieth Century World-Wide Pledge-Signing Crusade, in which the Society sent out free, over 3,000,000 pledges and 2,000,000 pages of temperance literature, in response to requests from temperance workers all over the world. To inaugurate this great movement, and carry it on, cost the Society thousands of dollars.

During the forty-three years since the National Temperance Society and Publication House was organized, it has distributed over 1,000,000,000 copies of its three papers, *The National Advocate*, *Youth's Temperance Banner* and the *Water Lily*; has sent out over 10,000,000 pledge cards, plain and illuminated, and hundreds of thousands of books, tracts and pamphlets, representing in all over 1,250,000,000 pages of literature. This literature has been distributed not only practically all over the country, but indeed over the entire world, for the correspondence and calls of the National Temperance Society cover every clime and every land.

The first tract ever published by the Society was entitled "A Shot at the Decanter". It was written by the Rev. Theodore L. Cuyler, D. D., LL. D., and at once became most popular. Over a quarter of a million copies have been sent out. "A Shot at the Decanter" has been printed in many languages and its charm has made it attractive throughout the civilized world.

No history of the National Temperance Society would be complete without reference to some of its conspicuous personalities. We may say in the language of Holy Writ,—*"There were giants in those days"*. We have already referred to the organization and the re-organization of the First National Temperance Society. The latter we have found took place in the home of the Rev. Dr. Cuyler, who, we rejoice to say, is still with us and regrets beyond expression his inability to unite with us physically in the celebration of this auspicious hour. He is, however, with us in spirit. If we were to recount the characteristics of the living, and the noble parts which they have played in the development of the work of the old "National", the time given to this Congress would be utilized fully in the service of this one historical paper. We can therefore but refer to those who have gone to their reward, and to only a few of them. Standing out in bold relief is our First President, Hon. William E. Dodge, the "Christian merchant", as he was so often referred to in the days of his earthly pilgrimage, and as those who knew him best still

love to call him. Mr. Dodge was a true philanthropist. He was truly the Lord's servant. During the eighteen years that he was at the head of the Society's affairs, he was ever devoted to its interests and the high cause for which it stood.

The Society rejoices that to-day the son of this splendid man fills the position so long held by his sainted father. Nor shall we cease to pray that his precious life may be spared for many years to come, that the work so dear to his heart and to the hearts of the many officially and otherwise connected with the National Temperance Society, may secure successes that have not been dreamed of in the days that are no more.

Mr. John N. Stearns can not be forgotten in this connection. His genius and indomitable energy contributed in a measure that human language may not estimate, to the success of the Publication Department of the Society. To establish a sound literature, which should consider scientifically and otherwise the great questions that are so intimately associated with the Temperance Reform, was the plan and ambition of its promoters. Mr. Stearns proved himself "to the manner born". He was a temperance man, it may be said, the whole of his life. From 1869 to the time of his death, Mr. Stearns was Corresponding Secretary of the Society, and also Publishing Agent.

Rev. James B. Dunn, D. D., is another name which every one connected with the National Temperance Society loves to utter. He was the first Corresponding and Recording Secretary of the Society. It was in May, 1869, that he held this dual office for the first time. Dr. Dunn was a member of the Board of Managers from the beginning of the re-organized Society in 1865 to his death in March, 1906. He was General Secretary of the Society and Editor from May, 1898, to his death, a period of eight years. We would like to say much concerning this noble brother. He was a man of parts and eminent piety. For many years he occupied the pastoral relation. He was the pastor of Mr. John Wanamaker in Philadelphia during a portion of his ministry, having had charge for years of Bethany Presbyterian Church of that city. The love of Mr. Wanamaker for his old pastor was made manifest in his presence at his funeral services, when at the age of seventy-four, he was called to his reward.—But we must not forget another who, like Mr. Stearns and Dr. Dunn, filled the Editorial Chair for a number of years. I refer to Mr. Aaron N. Powell. He was also interested in the Society from the beginning. Besides his position as Editor of the National Advocate, he was also District Secretary, with special charge of Congressional Legislation.

At the close of his address, Dr. Alison read the following letter, which was received with great enthusiasm:—

"Brooklyn, N. Y., June 16, 1908.

Beloved Fellow-Workers:

If my health would permit, I should rejoice with "joy unspeakable" to be with you in this Centennial Celebration. As the first public speech I ever delivered was at a temperance gathering in Glasgow, (in 1842), so through all my long life I have gladly used tongue and pen, pulpit and press, for the promotion of our glorious Reform.

Saratoga—whose name is associated with health-giving Springs—is the right place to hold this Jubilee. In Saratoga County Dr. Billy J. Clark organized the First Temperance Society, in 1808. It was at a National Convention held in Saratoga Village in 1836, that the banner of Total Abstinence from all intoxicants was first hoisted to the masthead. In that same beautiful town the great National Convention of 1865 assembled, which gave birth to the "National Temperance Society and Publication House".

At the age of eighty-six, it is my lot to have survived such illustrious leaders of our beneficent reform as Lyman Beecher, Father Mathew, Theodore Frelinghuysen, Neal Dow, John B. Gough, Charles Jewett, Miss Frances E. Willard, Governor Buckingham and William E. Dodge,—all of whom were my beloved personal friends. If they were all alive today, how they would rejoice with us over the magnificent triumphs of our cause during the past year! I thank God that I have lived to witness these victories.

Our work is a two-fold work—*moral suasion* and *legal suppression*. Our motto is—TOTAL ABSTINENCE from the use of intoxicants for the individual, and TOTAL PROHIBITION of the traffic in intoxicants for the welfare of the whole country. Under this two-fold watchword, let us march on—by the guidance of Almighty God—to the mighty work before us, *highly resolved to do all our duty!*

YOURS TO THE HEART'S CORE,

(Signed)

THEODORE L. CUYLER."

At the evening meeting, the great auditorium of the church was filled with an enthusiastic audience. Mr. William W. Smith, of Poughkeepsie, one of the vice-presidents of the society, was introduced by Rev. Dr. C. H. Mead, and presided over the meeting with characteristic modesty and efficiency. Rev. O. R. Miller offered a fervent prayer. The blind orchestra, with Mr. Charles Amidon as soloist, rendered excellent music during the evening. The address of the Rev. S. Parkes Cadman, of Brooklyn, was greatly enjoyed and appreciated by the audience. His optimistic presentation of the forces which were working for the success of

the temperance reform, and his prediction that the "*doom of drink*" had been written in this great nation, were very impressive. His summary of the progress of the reform, especially in literature, was opportune, and the whole influence of the address was stimulating to those assembled. The delegates to the various branches of the Congress were well represented at this great meeting. The Rev. Dr. C. H. Mead followed Dr. Cadman in a few felicitous remarks, and the meeting closed with an earnest appeal by the chairman, Mr. Smith, for the effective and hearty co-operation of all present in earnest personal work for the triumph of the temperance reform.



CHAPTER VII.

Good Templar Section

The "Good Templar Host" reached Saratoga on Monday afternoon, June 15, and for the time being captured everything. Delegates from many states and from "far countries" met together for a sort of *Jubilee*.

There are 250,000 Good Templars in Sweden and Norway, and nearly 200,000 in Great Britain, and the progress of total abstinence throughout the continents of Europe, Australia, India and Africa is increasing at a very rapid rate through the influence of this great organization.

At seven o'clock a reception to visiting delegates was held in Convention Hall, under the auspices of the Good Templars of Saratoga County, Rev. R. D. Andrews, County Chief Templar, presiding. Hon. Geo. F. Cotterill of Seattle, Washington, National Grand Chief Templar, extended "America's Welcome"; Mr. A. M. Leffingwell of Watertown, N. Y., Grand Chief Templar, gave the welcome in behalf of New York State. In the absence of International Chief Templar Edward Wavrinsky, of Stockholm, Sweden, who was ill at his hotel, Councilor Joseph Malins of Birmingham, England, responded to these addresses of welcome.

Following the reception a banquet was held at Hotel Continental, at which 176 guests were seated. The Post Prandial addresses were brilliant with wit and humor, but beneath things said in lighter vein was always the principal theme of the conference. Hon. Charles E. Robbins of Saratoga was toastmaster, and with appropriate remarks introduced the various speakers. Before the regular programme of toasts, Mr. Robbins introduced Rev. Silas C. Swallow, D. D., of Harrisburg, Pa., who had arrived unexpectedly. Dr. Swallow responded in a few earnest words, which were greeted with much enthusiasm.

Then came the advertised speakers of the evening, as follows:

"Uncle Samuel's Welcome," the Rev. C. H. Mead, D. D., of New York.

"Our English Cousins," Councilor Joseph Malins, of Birmingham, England.

"The Land of Robbie Burns," Tom Honeyman, of Glasgow, Grand Secretary of Scotland.

"We've Been Waiting for You," John McKee, of Brooklyn.

"Young Recruits," Miss Jessie Forsyth, of Boston, International Superintendent of Juvenile Work.

At the close of the regular programme, other visitors were called upon and responded, as follows: Herr H. Blume, of Germany; Mr. and Mrs. Watts, of Queensland; Mrs. Tom Honeyman and Mrs. J. D. McNeill, of Glasgow, Scotland; Mr. and Mrs. George Cotterill, of Seattle; Guy Hayler, of England; Mr. Mills, of England and Oliver W. Stewart, of Chicago, Ill.

The banquet was complimentary to the foreign delegates, and to the officers of the National Grand Lodge. The banquet hall was tastefully decorated with flags and bunting, and a large painting of Dr. Billy J. Clark hung just back of the speakers' table. The arrangement and decorations of the long tables, under the management of Caterer Curtis, were most pleasing and effective, and the banquet itself all that could be desired. Mr. S. M. Sterns, the genial host, and his accomplished wife, welcomed the guests and made all feel at home. To the efforts of Mr. F. H. Partridge and others of the Good Templars of Saratoga is due much of the success of the banquet.

Tuesday morning, June 16, at ten o'clock, the regular session of the Good Templar section convened in the hall, with Hon. Geo. F. Cotterill, National Grand Chief Templar, presiding. The first speaker was Mr. Guy Hayler of Newcastle-on-Tyne, England, who discussed the question,—“Does Prohibition Prohibit?” Mr. Hayler said, in part:

“If Prohibition does not prohibit, then I suppose it is not really Prohibition. When people talk about Prohibition not prohibiting, they only talk of the Liquor Traffic. I suppose the laws of every community on the face of the earth are to be enforced. If a murder were committed, telegrams and telephone messages would be sent all over the country, in an effort to secure the murderer; or if a person should break into your house and rob you, everything possible would be done to secure the arrest of the thief. How different conditions would be if all these things were carried out on the same line as the liquor traffic. Suppose murder were allowed, by the payment of a license fee; suppose thieving were permitted by high license or low license. I wonder where the country would be, if that were the case. In one case the law suppresses the evil and works against the evil-doers; in the other, the law sanctions the evil and protects the evil-doers.

Dr. Clark said, one hundred years ago, that “unless something were done to stop drinking, we should become a community of drunkards.” We have aroused public sentiment, and so

far as this has been done, Prohibition has been able to prohibit the sale of intoxicating drink. Notice a few other evils, and see whether or not Prohibition prohibits. In this country Mormonism and Polygamy flourished under Joseph Smith and Brigham Young; but the authority of the law stepped in and said that thing should cease, and it has ceased. Ask the Mormons whether Prohibition prohibits. They might say it is a failure; it is not *prohibited*; but it is not *legalized*. At one time, in Italy, the Brigands were masters of the country, and did practically as they liked. They became collectors of the taxes, and gave a portion to the Government; when the farmers came to sell fruit and vegetables, the money was handed over to the Brigands. When your representatives went to that country, some of them were arrested and taken to the Brigands' castle, and if a ransom was not paid, they were killed. But as recently as 1860, Garibaldi and his volunteers, under the banner of Victor Emmanuel, went into that country and drove out the Brigands, and to-day the passes and cities of Italy are open to the world, and it is as safe to travel there as in the country places of this land. You might say that there "Prohibition does not prohibit," but in the opinion of all good citizens, Italy is a better and freer country to-day than ever in its history." Mr. Hayler told of going into the state of Maine, and to the city of Portland, and attempting to buy a glass of liquor, and of his inability to do so, showing that where public sentiment against the traffic exists, with a law behind it, *Prohibition does prohibit*, and that very effectually.

The next speaker was Mr. David Ostlund of Iceland, who gave a very interesting address on the temperance conditions in his distant land. He said he was delighted with our beautiful country, with its great trees and luxuriant vegetation, as in Iceland there is no vegetation and no trees,—only a grass which grows about a finger long. In the interior of the country is the largest ice region in Europe, but the Gulf Stream gives the coasts a comparatively mild climate. Mr. Ostlund said that in all the history of his country there had never been a brewery within its limits, and ten years ago they passed a law forever prohibiting the manufacture of intoxicating drinks. They are now making an effort to pass a law forbidding their importation into the country, and the speaker said that when this law comes before his Congress, they are very sure of its being passed. "In Iceland," said he, "we do something more than *pass a law*; we see that it is *enforced*."

Mr. Tom Honeyman of Glasgow, Scotland, International Grand Secretary, spoke on "The Prohibition Movement in Scot-

land." Mr. Honeyman, in opening his address, said: "My country is a small one, compared with yours. I heard a Yankee boast that you could sail Scotland up one of your rivers, sink her in one of your lakes, and never know she was there but for the smell of whiskey. This may be true, but there are many in Scotland who are doing their utmost to have that stigma taken from our land, and to make it altogether a land of Prohibition." He traced the history of the temperance movement from its beginning, in 1829, down to the present time. In 1854 the Scottish Temperance League was organized. Prior to this there existed the Western Scottish Temperance Union and the Eastern Scottish Temperance Union. New temperance societies were now formed, and temperance literature scattered throughout the country. In 1858 the Scottish Permissive Bill and Temperance Association was formed; in 1869 the controversy between the moral suasionists and the legal suasionists had died out. Thomas Roberts, sent out from America by the American Good Templars, came to Glasgow and started the Independent Order of Good Templars. One of the most prominent dates in the Temperance Calendar of Scotland is May 7, 1870, when the Grand Lodge of Scotland was instituted, with forty-three subordinate lodges. Good Templary is *the* temperance organization of Scotland, from five hundred to six hundred representatives coming from all parts of the country to attend the Grand Lodge.—Scotland has the largest Good Templar Lodge in the world, having a membership of between three thousand and four thousand members. The Provost, or Mayor, of Glasgow, is Chief Templar, and is prouder of that than of the fact that he is Provost.

The first speaker of the afternoon was Hon. Edward Wavrinsky of Stockholm, Sweden, who gave an interesting address on "A Life of Help."



Hon. Edward Wavrinsky

Mr. Wavrinsky was re-elected International Chief Templar at the recent session of the International Grand Lodge held in Washington, D. C.

Miss Jessie Forsyth of Boston, Past International Superintendent of Juvenile Work, told of the work for and among the children of all lands. She called attention to the fact that this branch of the work had been somewhat neglected in this country. She spoke of the effective effort in this direction which had been made by the

Good Templars in England, Scotland, Ireland and Wales, and more recently in Scandinavia, Germany and other European countries. Thousands of children have gone from the Juvenile Branch into the adult section of the Order, and it has been demonstrated, beyond all question, that they make the most efficient temperance workers.



Miss Jessie Forsyth

ing this was an address by Councilor Jos. Malins of Birmingham, England, on "Temperance Legislation Around the World," who spoke in part as follows:



Councilor Jos. Malins

The evening session opened with a Song Service led by Rev. Ernest A. Boom of New Jersey. Mrs. Tom Honeyman of Glasgow, Scotland, sang a solo, and prayer was offered by Rev. W. H. Clark of Rome, N. Y. Rev. E. C. Dinwiddie of Washington, D. C., was the first speaker. Follow-

"Speaking here in the United States I do not dwell on matters more familiar to the representatives of these States here assembled than to me—though during forty years I have crossed the Atlantic thirty-six times, and have learned something every time. I know that of the forty-six States of your republic nearly a score had tried State Prohibition a quarter of a century ago, and that owing to political convulsions and the lawlessness of foreign elements it was not well enforced in border states and cities, and most of

the states varied Prohibitory methods by conceding Local Option, enabling each township and county to work out its own salvation. Massachusetts is a case in point, wherein Boston hugely reduces, but will not prohibit, licenses, while of the 350 other cities and districts constituting the whole state, about 250 by annual poll, under manhood suffrage, have for over a score of years vetoed all liquor shops. I know that this Local Option by annual, biennial, or triennial popular vote is the law in some thirty states of the Union, and that many of the other states—

particularly in the South, where the foreign element is scarce—have in recent years marched right on to State Prohibition with a steady, growing force which is irresistible, and which promises a permanency unattainable in the earlier years of the movement, and that soon half of the population of the United States will have rid themselves of the open drink-shop.

“The United States early gave inspiration to Canada. These Eastern States originated the modern Temperance movement in the first quarter of last century; in the second quarter it developed into teetotalism; in the third quarter, Maine leading, the era of popular Prohibition began; and in the fourth quarter of last century Canada had so caught the inspiration as to pass in 1878 the Canada Temperance Act, under which every city and county in the Dominion was allowed to veto liquor sale in its area.

“Nova Scotia and New Brunswick have swept the traffic out of the great majority of their counties, while Prince Edward Island has followed County Prohibition with State Prohibition. Regarding South America, little can be said about temperance legislation. Good Templary has been established on the east side of South America, in the Argentine Republic, and in that of Uruguay, where it has branches among the English and Spanish speaking peoples; while on the west side of South America, in Chili, it has been established among the Spanish speaking inhabitants by Good Templar Jack Tars who landed from British warships.

“In the West Indian Islands beginnings have been made, as in San Domingo, Jamaica, the Danish West Indies and the Bahamas.

Passing to the continent of Europe, Sweden stands most prominent in Temperance legislation. In the early part of last century it was the most drink-cursed country in the world—the law permitting each homestead to have its own spirit still for making grain brandy (*Branvin*). The result was universal degeneration and dire poverty, till an Act of 1836 doomed the domestic distilling system; and in 1855 a great Local Option Act was passed, giving control of the liquor traffic to the town councils, and giving to electors of country districts outside the towns the power to continue, reduce, or close all liquor shops. Hitherto the people had been most drunken, but in a single year (1856) the voters of 2,000 out of the 2,400 country districts of Sweden banished the liquor shops—and have never since allowed them. Indeed, since then most of the other country districts have done the same, the result being that rural Sweden constitutes a sober nation of four millions.

“In Norway the Gothenburg system was adopted, but the

profits were diverted to charitable purposes. This, however, proved unsatisfactory, and in 1904 a reform Act was passed, including the conceding to men and women a power to veto by a majority vote of all on the register. Under this law about one-half of the sixty towns of Norway have suppressed the common sale of the common intoxicant.

"The other Scandinavian Kingdom, Denmark, has very little temperance legislation, and spirit drinking is a daily practice except among the very many adherents of Temperance Organizations.

"Iceland is subject to the King of Denmark, although the island has a Parliament of its own. Its attitude on temperance is extremely advanced. The Good Templar Grand Lodge was instituted in the Parliament House, and many of the members of Parliament are members of the Order. Recent legislation has decreed that this year a popular vote shall be taken on the question of absolutely prohibiting the liquor traffic.

"The German Empire welcomed the anti-spirit movement from America in 1830, but did not generally develop it into teetotalism—total abstinence being mainly the growth of this last generation. Great scientists of Germany are now champions of abstinence, and the movement has great force, but as yet has not materially crystallized into legislation.

"Belgium has not much of thorough abstinence teaching. The great Temperance organization in its elementary schools only enjoins abstinence from spirits until 18 years of age.

"Holland has many temperance bodies. The Hollanders produce Holland Gin, which costs but about 25c (1s.) per gallon to make. Holland has passed laws to effect a great reduction in its own drink shops.

"In Switzerland the wine traffic is free, but the state has set up a monopoly in ardent spirits, all of which it takes from the distillers for treatment and sale to the retailers at fixed prices.

"France has scarcely any restriction; and the recent proposal to prohibit absinthe was blocked by the Finance Minister for the sake of retaining the revenue. France drinks more alcohol per head than any country in the world. The Government authorizes placards to be posted in populous areas, picturing the evils of intemperance; but it has failed to supplement its warnings by enacting any material legal restriction of the traffic.

"In Hungary, Temperance has advanced in all directions. Many forms of Temperance effort exist there, and the Government is pioneering Temperance teaching in the schools. In Austria there is a considerable scientific Temperance movement, and a great movement to supply workmen's needs apart from drink-shops; but Good Templary is barred by the Government.

"Italy has now a Temperance League, but it is an infant organization. Neither that country nor Spain, Portugal, or Greece, has any considerable total abstinence movement or any legislative restrictions worth mentioning; but Turkey is to a great extent free from intemperance, owing to the fact that the Mohammedans are by religion and habit abstainers.

RUSSIA AND THE FAR EAST

"In Finland there has long been a great Temperance movement. Good Templary existed there until crushed by the Russian Government. As to Russia proper—the Russian Empire several years ago established a State Liquor Monopoly system and became possessed of the drinking shops throughout the Empire in the professed interests of Temperance. The Government liquor shops were inaugurated by noble ladies serving at the bar, and by the priests blessing the business. Country schoolmasters were largely placed in charge of these drinking shops, and a fraction of the profits were devoted to Temperance and Sunday School work. But the bulk of the profits went into the State coffers, and constituted much of the gold needed by Russia in its preparations to annex Manchuria and Corea—and perhaps Japan. Soon the Government ordered the priests to refrain from preaching Temperance, and ordered the drinking shop managers to engage attractive barmaids; and the volume of liquor further increased, and piled up the Russian revenues. The result was—a drinking and debauched peasantry.

"The Chinese Empire indicates no liquor legislation, though considerable drinking prevails among the natives. Good Templar Lodges have been formed in some Chinese ports, while in Japan the W. C. T. U. has a good footing.

"Throughout India much Temperance work is done. The W. C. T. U. has a fair hold. The British Army in India numbers about 75,000 men, of whom one-third are abstainers, largely in the Royal Army Temperance Association; while about 100 Good Templar branches exist in the various garrisons. Similar work is done in Burmah and Ceylon, in which latter Island there has been an enormous Temperance movement among the natives, and where Good Templar lodges have worked for more than a generation. A few lodges have existed among the Hindoos, Parsees, and other natives of India, but the theological character of Good Templary has prevented any great progress among non-Christian peoples.

"As to liquor legislation in our Indian Empire, which includes Burmah, some reforms have been determined upon. The employment of barmaids has been checked, opportunity for

objection to licensing is given, and hours of liquor sale limited.

"I had the privilege of establishing Good Templary Lodges in Palestine by forming 'Mount Zion' No. 1 on Mount Zion in Jerusalem some eight years ago, among the Christianized Jews of the Holy City, while other branches are to be found in Aden (Arabia), Singapore, and the Federated Malay States, where our members are moving their Government for legislative restrictions."

THE AFRICAN CONTINENT

"Much of North Africa is dominated by the Mohammedans, whose abstinence from intoxicants is practically a matter of religion. In Egypt I found the drinking customs of Western lands had obtained some considerable hold—probably traceable to the building of the Suez Canal, when French, Italian, Greek, and other European sojourners became numerous. Lord Cromer, who so long represented the British Government in supervising the administration of Egypt, deplores the contamination of these Eastern peoples by Western drinking customs, and suggests remedial measures in the great book he has just written. Good Templar lodges are always operating in the British Army of Occupation in Egypt and even as far as Khartoum, and at Alexandria a beginning of Good Templary has been made by the Order among the native Moslems.

"Regarding West Africa, the republic of Liberia, and the British settlements of Lagos, Sierra Leone, Nigeria, and the Gold Coast, all have native Good Templar lodges—the latter for nearly thirty years,—and they include hereditary chiefs and local kings. The protests of these natives against the flow of German and other ardent spirits are being supported by the Drink and Native Races Committee in England, and the European Powers by treaty have bound themselves to restrain the traffic where it exists, and to prevent it reaching uncontaminated countries, containing, as they do, many millions of people.

"The South African Colonies are honeycombed with Temperance effort, including Good Templars, Rechabites, Sons of Temperance, and the Women's Christian Temperance Union. In Cape Colony and Natal there is a popular veto over additional licenses, and in the Transvaal they have a Local Option—including a veto power or local management, while the sale of liquor to native races is largely prohibited.

"The great continent of Australia is all alive with Temperance effort. The W. C. T. U. is a leading and noble factor in every step. Every State has its Good Templar Grand Lodge,

and every form of Temperance organization. Queensland has long had an Act giving voters the power to prevent the increase, to cause a reduction, or to prohibit all licenses. New South Wales has lately enacted a Local Veto law to become operative three years later. Victoria has long had Local Option legislation. South Australia in 1890 enacted a Local Veto power to become operative fifteen years later, and on this time being reached six districts carried veto, but owing to a technical flaw it was disallowed in five. West Australia, which has an area of over a million square miles, gives a popular veto over new licenses, but has not yet given power to suppress existing houses. The Island of Tasmania has not yet passed its Local Veto Bill; but New Zealand did this many years ago, and enabled the electors to prevent, check, or prohibit drink-shops, and in a number of districts they have closed them altogether. In Australasia four Good Templars have become Prime Ministers; and the Temperance cause ranks high in administrative circles.

“During recent centuries some hundreds of Acts have been passed by the British in relation to the liquor traffic. Most of these acts have been restrictive. Scotland has for over half a century enjoyed the Sunday Closing of public houses. During the last generation or so, Wales and Ireland have secured similar legislation—with some exceptions in the five principal Irish towns, in which sale is allowed for a few hours on Sunday. Lately, earlier closing on Saturday nights has been decreed for Ireland; and Scotland has been accorded magisterial option to close early every night in each week, and every licensing bench has utilized that power. Many restrictive Acts have been passed for England and Wales, including the prohibition of the using of drinking shops for the payment of wages; the prohibition of the part-payment of wages in strong drink; and the prohibition of the use of drinking shops for election meetings or for public business, etc., etc. But the greatest now introduced by the British Government, and which we expect to see passed into law, will decree an imperative reduction of the ninety thousand indoor drink shops by one-third; the enactment of immediate Local Option over licenses in Wales; Local Veto over new licenses in England; and an English option of veto over all licenses at the end of the reduction period. The period of imperative reduction is fourteen years. The bill will also prohibit the removal of licenses from one place to another, and give licensing benches power to close licensed houses on election day, to prohibit the employment of barmaids, and to exclude young people from drinking shops, while it reduces the Sunday hours of selling in England from six hours to three, and allows an option to confine this to ‘off’ sale.

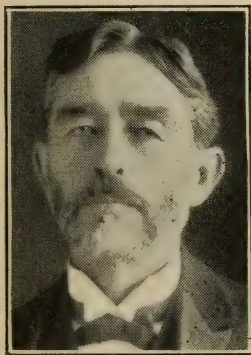
“From these facts, it will be seen that in every part of the globe the Temperance fight is going on grandly. Northern Europe is all alive with Temperance effort, and so are some Asiatic peoples. There is a great realizing of the temptations of alcohol in the dark continent of Africa, and the American continent is making magnificent strides towards sobriety, while the fifth great division of the globe—Australia—is also taking a gallant part in the battle in which the older nations are involved and are pursuing it with a persistence and devotion which promise to be crowned with further and greater success. I say this with the confidence of one who has travelled all the great divisions of the globe to visit the Temperance outposts, and who has returned with a confidence begotten of knowledge obtained by actual personal observation among the many peoples of many lands.”



CHAPTER VIII.

International Reform Bureau Section

Friday, June 19, The International Reform Bureau held meetings morning, afternoon and evening, in Convention Hall. The morning session opened at ten o'clock, with Ben H. Spence, of the Dominion Alliance, presiding. Mrs. Frances W. Graham, New York State President of the W. C. T. U., sang "Victory." There were two speakers from the Anti-Saloon League, Drs. Iglehart and Young, and two speakers represented the Reform Bureau, Dr. Geo. W. Peck and Mr. Clinton N. Howard. The morning and afternoon speakers of the Reform Bureau included Secretaries O. R. and R. C. Miller, B. P. Judd, A. S. Gregg and John F. Brant. Dr. Wilbur F. Crafts, the Superintendent, spoke on "Worldwide Prohibition of Intoxicating Drinks and Drugs," in part as follows:



Rev. Wilbur F. Crafts

"Three waves of reform are now rolling forward, the largest of which is the anti-opium wave. In 1903, on the 31st of May, the Evangelical Union, of Manilla, appealed to The International Reform Bureau by a cablegram costing \$150 gold, to save the Philippines from an opium monopoly that day approved on second reading by the Philippine Government. Two thousand telegraphic blanks were secured, and on them was printed in red an appeal to President Roosevelt to overrule this opium monopoly, and substitute Japan's effective prohibition. The final decision was expected Monday, June 14. On the preceding Thursday these telegrams were mailed to influential men, who received them on Saturday, signed their names and sent them at their own cost to Washington. That Saturday an electric snow storm of telegrams fell on the White House, and the consequence was that on Monday the President ordered the War Department to reverse itself and telegraph to the Philippine

Government: "Hold opium monopoly bill; further investigation, many protests.' We had electrocuted that infamy ten thousand miles away. The effects of that victory have been felt like a tidal wave all round the world. In consequence of it an anti-opium commission was appointed by the Philippine Government, of which Bishop Brent was a member, which reported that the effort to restrict opium and at the same time make it a basis of revenue had been a failure everywhere it had been tried; that Japan's plan to prohibit the sale, except guardedly for medicinal purposes, was the only successful plan.

"There was another battle in Washington in 1905, when the Philippine tariff bill was pending. It was amended through the intervention of the Reform Bureau so as to prohibit opium smoking by Filipinos at once and by all after Mar. 1, 1908. The Bureau's Superintendent had to appeal from Manilla to the President in 1907 against a plot to extend the opium traffic beyond the prohibitory date and in response he cabled that preparations must be made for complete suppression on that date. Meantime New Zealand, Australia and South Africa banished opium. The good example of British colonies and 'Son Jonathan' influenced the British Parliament to vote unanimously on May 30, 1906, that the Indo-Chinese opium trade is morally indefensible, and the government is instructed to bring it to a speedy close. In that Waterloo of opium, the Reform Bureau was the Blucher that brought in the foreign reinforcements—resolutions of American missionaries, societies and Chambers of Commerce, lectures and documents. Our documents were in the hands of the three chief speakers as 'a potent weapon,' to borrow the phrase of the British anti-opium leader. All these foreign forces were led on by the 'Rough Rider', whom we had enlisted, and the Mikado, whom he had invited to join in diplomatic pressure upon Great Britain, in China's behalf. Following Great Britain's action the Chinese Government ordered the suppression of opium dens in six months, and I was there to see it done. President Roosevelt is to complete the overthrow of the opium traffic by an anti-opium conference of seven nations at Shanghai on Jan. 1, 1909—his greatest act thus far. This anti-opium wave furnishes 'power,' both of encouragement and method, for all other reforms. Five years ago opium seemed more entrenched among the Chinese than liquor among any other people, but now it is nearing the limbo of crimes against civilization, to which we have sent piracy and slavery, and shall send straightway opium and gambling and later the liquor traffic.

"The second wave of reform is the series of national prohibitory laws for white men, enacted at Washington. Up to 1898 Congress had enacted no prohibitory law except for In-

dians. We have since driven liquor selling from army posts, soldiers' homes, import stations and the National Capitol, that is, we have secured national prohibitory laws for soldiers and sailors, for immigrants and for Congressmen. And what shall we more have but the millennium? This second reform wave is significant because it is not whiskey but beer, sold under government ownership in what is practically a military dispensary that Congress has declared by nineteen votes in Senate and House to be bad for health and order and morals in the army, in immigrant stations, in the Capitol, and if bad there they are surely bad everywhere. Congress can not logically stop with planting this acorn of universal prohibition. The third reform wave, of which so much is said will be found on close examination to be composed of three parts, state prohibition in the South, local option in the North, and law enforcement all along the line.

"In the enactment of prohibition America stands first, but in scientific study of alcohol, our university professors, as Forel said after visiting America, show 'crass ignorance.' And while we are first in scientific temperance instruction in public schools, even our prohibitory towns and states linger strangely behind French and British cities in scientific temperance extension through the official municipal poster by which even those foreign governments that license one man to sell drink warn everybody not to use even beer and wine, in such moderate tipping as never leads to drunkenness, but leads to a worse result, chronic poisoning or ALCOHOLISM, the word that should take the place of 'drunkenness' in the warnings of the Twentieth Century."

Brigadier-General A. S. Daggett, U. S. A., delivered an address, entitled "Liquor Selling in Army Saloons; The Truth About the Canteen," which was in part as follows:

"On my return from the Philippines in 1901, I was requested to write a letter expressing my opinion on the army canteen. I did not then know of the discussions in the press, investigations by Congressional committees, and the general public interest that had been manifested on this subject prior to the abolishment of the canteen. Drawing entirely from my own experience, on July 24, 1901, I wrote a letter from which the following is quoted:

"I will give the following reasons for my opposition to the army canteen, viz.:

"1. Many of our soldiers come from the rural districts, where they never entered nor even saw a saloon. Arriving at an army post, they find the saloon, called canteen, established by the United States Government, managed by army officers, and

in some cases made as reputable as such an institution can be. It is the place of resort for nearly all the soldiers of the garrison. They live in an atmosphere that makes them feel that the thing to do is to spend their money at the canteen; it helps the company mess. The most of the recruits yield, and soon form the beer habit.

"The credit system prevails. The soldier, being out of money, obtains checks on the canteen, presumably for a small part, but actually, in most cases, for a large part of his pay. This debt he is compelled to pay on pay-day. He receives his money at the pay-table, and immediately goes to the canteen officer and pays a large part, perhaps all of it, to the canteen. In a few days he is out of money again, and repeats the same process, month after month, during his term of service. He entered the service free from the drink and debt habits; he is discharged with both fixed upon him.

2. The canteen stands as a constant invitation to the total abstainer to drink, as a temptation to the moderate drinker to drink more, and as a convenience for the drunkard to load up on beer when he has not the means to obtain anything stronger.

3. The constant presence of the canteen and the credit system offer opportunities for the soldiers to keep slightly under the influence of liquor all the time. It was no unusual thing to find a company (I commanded a company more than twenty years), on inspection, with a majority of its men more or less under the influence of liquor, but not so much as to subject them to punishment, but they could not perform their duty as well as they could if they had not been drinking.

4. If there is no canteen at an army post saloons will spring up just beyond the military reservation, of so vile a character that respectable soldiers will not visit them. When I commanded a company four-fifths of my men would not go near such dens of vice.

The drunkard would have his pay-day spree, spend all his money, serve sentence of court martial and be sober the rest of the time.

The viler the outside dens of iniquity are the better for the morals of the garrison, because they keep respectable men away, and the majority are respectable.

5. There may have been cases when the canteen has been a temporary benefit.

It is said that falsehood may be a temporary benefit to him who avails himself of it. But it will be ruinous to him in the end. So will the canteen system be to the army.

6. The canteen system, in my opinion, resolves itself into

this question: Is it best to keep a constant temptation before total abstainers and moderate drinkers for the purpose of controlling the few drunkards even if it would control them? But we have seen that it will not.

Many of the railroad companies and business firms require total abstinence of all their employees. Only imagine their establishing canteens for them! Trainmen slightly dazed with beer! I believe the government should require the same of the army.

You are at liberty to use this as you please.

Yours truly,

A. S. DAGGETT,
Brig-Gen. U. S. A., retired."

July, 1901.

The Army and Navy Journal, commenting on this letter, suggested that I recommend a substitute for the canteen. I wrote as follows to the editor on September 10, 1901:

I have just read in your paper of August 24 your comments on my letter concerning the army canteen. You wish to know—very properly, I think—what I would recommend as a means of satisfying their (soldiers') cravings for sociability and good fellowship. Simply this: 1. Establish ample and attractive reading rooms, which may be the general places of resort, and where games and facilities for all sorts of proper social enjoyments can be found. 2. Establish ample and attractive gymnasiums. 3. Encourage and give facilities for all proper kinds of manly sports. 4. Require the Commissary Department to supply many of the luxuries now furnished by means of the company fund.

Men not satisfied with the above provisions for their welfare are not wanted in the army. Men whose "craving for sociability and good fellowship" lead them to the saloon, should not be enlisted; they are not a benefit, but a burden to the army.

From what can be gathered from all sources, the claims in favor of the canteen are:

1. It keeps the men in garrison.
2. It prevents desertions.
3. It helps to maintain discipline.
4. It prevents saloons from springing up near garrisons.
5. That credit is limited to a small part of their pay.
6. That beer is sold under control of commanding officer.
7. It helps company mess. Let us examine these claims.

1. It may seem that the canteen should keep men in garrison, but this is a superficial view. Closer scrutiny will show that the tendency is the other way after the canteen has been in existence long enough to show its legitimate effects. It en-

tices men to drink beer; the temptation is constantly before them; and they drink freely. But, when the recruit is half-full of beer, he is easily led away by the old sot to the outside saloon for whiskey.

2. It prevents desertions.

It is doubtful whether the canteen has much, if any, influence on desertions, either causing or preventing them. So far as I have observed the older and more experienced officers say less about this than formerly. General Chaffee, in discussing the causes of desertion in his report, both last year and this year, did not mention the canteen. And, if I correctly interpret the extracts from his last report as published in the papers, he declines to express "an opinion on this subject, pro or con," "this subject" being alcoholism, in connection with the canteen.

3. The canteen helps to maintain discipline.

A few years ago more was said on this point than now. It is probable some have become ashamed to admit they cannot maintain discipline, either with or without the canteen. They certainly ought to be. There may occur instances when untoward events have arisen suddenly that will seriously affect discipline for a short time, but it is only temporary, and will be speedily remedied. My experience has been invariably that discipline has been more easily maintained with sober than with drunken men, and that a much larger per cent. are sober without the canteen.

4. It prevents saloons from springing up near garrisons.

It did not at Fort Omaha, nor at Bacoar. It did not at Forts Porter, N. Y., Assiniboine and Missoula, Mont., and Logan, Col. Nor did it prevent illicit traffic in intoxicants at Fort Sill, O. T., Fort Custer, Mont., Fort Huachuca, Ariz., all of which were on large government reservations. I served at all these posts. A constant watch had to be kept over the surrounding country by sending out mounted and unmounted patrols, and even then the traffic could not be entirely suppressed.

5. It is claimed that the men's credit is limited to a small part of their pay.

So it is on paper, but so far as my observation went this limitation was disregarded. Officers have said to me that, if the canteen does not give men credit, they will get it at the saloons, and the money will go outside; we had better have it.

6. It is claimed that beer is sold under control of the commanding officer.

Let us see how this works. It is not expected that the post-commander himself will stand behind the bar to see that men do not get too much drink. He appoints an exchange officer. Is he expected to go behind the bar to control the

amount of beer sold to each man? If so, you cannot find the commissioned officer who will do it. But men were employed, and for some time soldiers were detailed, to tend the bar. Not many, if any, of this class would care to limit the amount of beer sold. But generally it would be impossible if they desired to do so. Often a large crowd of men would clamor for beer, compelling the bartender to hand it out as rapidly as possible. No human being could tell how many mugs a man had drunk. The result was that men generally drank all they wanted, and some of them would get drunk.

It came to my knowledge that comrades, even non-commissioned officers, would take men from the canteen to their quarters drunk, and put them to bed, and allow them to sleep off their stupor, and make no report of it to their company officers. In this way they avoided court martial; consequently no record was made. I wonder whether the same efforts to avoid making records have been made since the abolition of the canteen.

7. It helps the company mess.

Yes, and this, in my opinion, is the only thing that can be said in favor of the canteen; and a larger number of officers agree with me than is generally supposed. It did increase the company fund. But the deficiency has been largely made up by legislation. If more money is needed for the welfare of the soldier, Congress has shown a proper willingness to supply it; it should not be obtained by traffic in intoxicants.

It is unfortunate that the abandonment of the canteen should be regarded as an experiment. As long as it is so regarded, it offers opportunities and inducements to work, either actively or passively, against its success. It is claimed that an overwhelming majority of army officers are in favor of the canteen. Is it reasonable to expect that persons opposed to the success of an experiment will work with zeal to make that experiment a success? If a commanding officer believes that beer is "the one thing" needful to make a camp or military post agreeable, what will be the result? If, on the contrary, a commanding officer believes in prohibiting the sale of intoxicants in a post, what will be the result? General Ray's management of his regiment answers these questions.

But let it once be thoroughly understood, in and out of the army, that it is the unalterable purpose of the government to prohibit the sale of all intoxicants in the army, then all will settle down to work for the success of this policy.

But there is a simple remedy for this whole matter. If the Washington authorities will say to the army, officers and men, that, other things being equal, the total abstainer shall

have the preference for all appointments and promotions made by selection, and all important and desirable details, and carry it out faithfully, the battle will be won. In a month there will be a different atmosphere, in a year a great change; in five years the army will be revolutionized.

At the evening meeting Mr. Clinton N. Howard of Rochester, N. Y., spoke on the subject, "A Ride on the Water Wagon," saying, in part:

We celebrate today a century of victory. No other reform in the world's history has made such magnificent progress. The change in the attitude of the public mind, in the industrial, scientific, religious and political world, toward the drink traffic, is the mightiest moral achievement in human history.

Much is said about our industrial revolution, and the age of iron, steam, electricity and speed, and the marvelous transformation in methods of locomotion, transportation, communication and illumination; but greater than the change from oil to electricity, from hand made to machinery, from horse power to steam, and from the mule cart to the locomotive, is this moral revolution of the last half century that has put the brand of perdition upon the traffic of intoxicating drinks, made a social outcast of the man who made it, made it disreputable to sell it, unmanly to drink it, and un-Christian to vote for it.

For one hundred years the emphasis of the temperance reform has been placed upon total abstinence. We have preached it in the Sunday School, in the public school, on the rail and in the factory, and the world has caught up with the total abstinence principle. The corporation, the railroad, the bank, the barkeeper's union, and the breweries are enforcing that rule while on duty, and the church of God must move up and take higher ground. That is where the world stands; Christian men ought to stand there, too, but Christian men ought not to stop there. To abstain to-day is not enough, "For do not even the publicans the same?" "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven." To abstain is not enough; we must place the emphasis to-day upon Christian voting. Salvation for the drinker was the first step, salvation for the drink seller was the second, salvation for the drink voter is the last step to the victory over the saloon.

The day of pouring literal coals of fire upon the saloon-keeper and brewer is over. The axe must be laid at the root of the tree. To its source, the ballot of the criminal citizen, the curse has been traced, and there the axe of separation must be

laid. The one great central truth evolved from a century of temperance prayer and endeavor is that the criminal saloonkeeper is as good as the criminal laws that license him, and no worse than the criminal citizen who makes and sustains them. This criminal partnership with the saloon at the ballot box must be broken. Let the iron brand where it will; consent to sin is one with the sinner, whether as keeper, drinker or voter. You cannot consent that another man shall run a saloon without sharing the responsibility for that saloon. . . . The saloonkeeper is in business by the grace of bad men's votes and that is intended to include all men whose ballot consents to the curse. "Thus saying, thou reproachest us." I do reproach you, Christian citizens of America. Woe unto you! for ye vote license to the saloon and the saloonkeeper runs it. Therefore ye shall receive the greater condemnation. The Master said, "The publicans and the harlots go into the Kingdom of God ahead of some of you." Cleanse yourselves from this iniquity, or the saloonkeeper and the brewer will go into heaven ahead of some of you. . If it is wrong to make it, wrong to sell it, wrong to drink it, wrong to rent property to it, it is wrong to vote to continue it. It is a rule of law that he who does a thing through another does it by himself. And the word of God makes it even more emphatic, saying, "He that offendeth in one point is guilty of all."

I did not come here to call the judgment of God upon the saloonkeeper and brewer. I will talk to the saloonkeeper and brewer when I have them for an audience. I am talking now, not to the men who run the saloon, but to the Christian men of America who vote for the saloon. When we can convert the saloon voters we can put out of business the saloon runners.



CHAPTER IX.

Christian Civic League Section

The Christian Civic League of Maine was represented by the Secretary, Rev. H. N. Pringle, and the two Field Secretaries, Rev. Israel Luce and Mr. Edward H. Emery. This League is an organization which is working for the interests of temperance and good citizenship in the State of Maine, and was incorporated in May, 1905. The President is Prof. Geo. C. Purington of Farmington; Vice-President, M. S. Holway, Esq., of



Secretaries of the Christian Civic League of Maine

Augusta; Secretary, Rev. H. N. Pringle of Waterville; Field Secretaries, Rev. Israel Luce of Old Orchard and Edward H. Emery of Sanford; Treasurer, Horace Purinton of Waterville.

The first session devoted to the League was on Monday, June 15, when Mr. Emery gave an excellent address. While not contending that no liquor is sold in Maine, and admitting that there is some drunkenness in that state, he said that he would

unhesitatingly risk his reputation for truth on the statement that there is not an *open bar* in the Pine Tree State.

Frequently the charge has been made that open bars thrive in Maine. Mr. Emery declared that this is wholly false. He also declared that, generally speaking, his state is immensely better off than most states in the Union, wet or dry. He traced the prohibition movement in Maine and showed how the people have stood by the law, sustaining it every time they have had a chance to vote on it, with a single exception in 1856. Ever since that date, however, the law has been kept on the statute books, and in 1884 it was put in the constitution. Mr. Emery branded as lies out of whole cloth some of the slanders on his state that are spread broadcast over the country. He took as an illustration a little town of 5,000 population. It was declared by some "wise one" that prohibition had killed the town. He went there and made a quiet investigation. He found that in 1896 the deposits in one of the four banks were \$300,000; in 1900, \$400,000, and in 1907, \$900,000. He did not think it necessary to investigate the other banks, except to see that all showed increased deposits. "Last year the property values in Maine increased \$14,135,000," said Mr. Emery. "Yet the enemies of prohibition would have you believe that the state is going to the dogs."

Rev. Israel Luce followed with a brief address, in which he told of the work of the Christian Civic League in suppressing evils of various kinds in the State, and in advancing and promoting righteous legislation.

The League has had over \$16,000 worth of gambling machines seized and destroyed, and has broken up over twenty lotteries, since January last; it has stopped several prize fights, and in some cities prevented moving picture exhibits of the same; it has seized obscene picture machines and literature in the form of periodicals, prints and postal cards; has closed stores in several cities on Sunday, and assisted in stopping Sunday shows. "We believe that there is not a Sunday exhibition running in Maine, now." The League has caused the law to be enforced, requiring proprietors of hotels, restaurants, pool-rooms and bowling alleys to procure a license and give a bond not to permit liquor-selling or gambling; has stopped the sale of alcoholic confectionery in a large number of cities; has within a few months distributed 12,000 copies of the Liquor Law and the statutes on sixteen moral issues; it holds about fifteen public temperance meetings every week, reaching about two thousand hearers; the "Civic League Record," official organ of the League, goes into 6,500 homes each month, and their literature is published by many other papers. The League has caused liquor

advertisements to be removed from seven newspapers, has had gamblers put off from thirteen fair grounds, and in fact, is interested in the promotion of all good and the suppression of all evil.

On Saturday evening, June 20, Rev. H. N. Pringle gave a very interesting address, illustrating it with the use of a fine Stereopticon. He showed the prosperity of the State of Maine in nearly all lines of industry, tracing it directly to the fact of the state's having had a Prohibitory Law for so many years. His views showed the fine homes in city and country; the great stores; the magnificent school buildings; the extensive fisheries and lumber yards, and in fact, the material growth and prosperity of the state in every way, under the beneficent workings of Prohibition.

The representatives of the Christian Civic League also spoke in some of the pulpits of Saratoga on both Sundays of the Congress.



CHAPTER X.

Sunday School Section

Saturday, June 20, was one of the Great Days of the Congress, to which children and older people, as well, had long been looking forward,—*Sunday School Day*. Sunday School pupils from all parts of the county and from adjacent counties, paraded Broadway on foot, in carriages and automobiles, making a magnificent spectacle. After the police and the Band, came the Schenectady County Sunday School Association, preceded by a mammoth purple banner inscribed in gold. Then came the banner of the Saratoga County Association. Moreau representatives succeeded these, and Ballston, Schuylerville, Mechanicsville, Wilton, Rock City Falls and others followed.

Forming on North Broadway, the parade proceeded to Convention Hall. At the Hall the Stillwater Band, which led the parade, played several selections. Rev. J. H. Durkee opened the meeting, and prayer was offered by Rev. C. H. Mead, D. D. After the song, "Onward, Christian Soldiers," Mr. Durkee introduced Mr. Fred Peck, President of the Saratoga County Sunday School Association, who took charge of the remainder of the programme. Mr. Peck expressed his pleasure and gratitude at the splendid display made by the schools of the county and those from visiting counties, and in a few well chosen words bade them welcome. He then introduced Mr. Lyman B. Thompson, President of the Schenectady County Sunday School Association, who spoke briefly. Rev. Philip Y. Pendleton of Winchester, Ky., was then introduced and delivered an address to the Sunday School Teachers, of which we give the following abstract:

Jesus declared that the Scribes and Pharisees sat in Moses' seat. How terrible their responsibility, and how awful their doom, because they failed to be loyal to their post! But we, who teach to-day in Christ's Church, sit in the seat of Jesus. How glorious our privilege, how happy and blessed are we if we meet his requirements! To do this our teaching must keep pace with the advancing times. The temperance teaching of ten years ago is obsolete to-day. What was then a virtue has now become a crime.

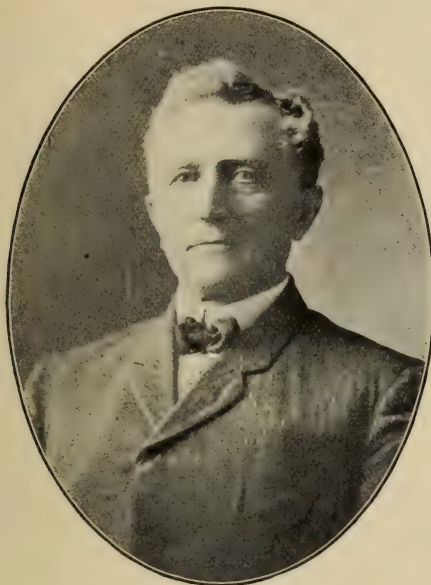
We used to teach that the drunkard should be reformed. An hour spent on this theme was looked back upon with wholesome satisfaction. Such platitudes are to-day classed with the sayings of Confucius. The teaching of the hour is, "Stop that machinery of Hell, the Saloon, that makes the drunkard." It has dawned on the slowly awakened conscience of the Christian that he has been losing time. While he has been reforming one drunkard the saloon has uninterruptedly made a thousand. His negligent failure to see and comprehend this appalling fact is a crime of most unholy dye. If you would sit in Jesus' seat, you must teach the overthrow of the saloon—nothing short of it.

We used to teach the pupil "total abstinence." The phrase has already become a part of a dead language—the language of shrewd, unloving self-protection, self-security and utter selfishness. We taught in this *resistance* for the sake of *self*; but the watchword now is *aggressive attack* for the sake of *others*. The cry of the moment is, "Down with the Liquor Traffic," and the motive is not self, but the salvation of him who cannot practice total abstinence, of him who cannot meet the selfishness of the brothel-keeper with the cold, contained selfishness of commercialism or ecclesiasticism. The time for teaching defensive warfare has long since gone, and an offensive campaign is on. God's forces rush to the charge, and nothing but the utter routing of the enemy can satisfy. We have ceased to rescue the boy from the saloon, and have rightly decided to forever remove the saloon and thus forestall all risk. That the boy will not aid the enemy by taking a drink is to be taken for granted, and he is to be taught that his duty is to compel the rum-seller to vacate. If you would sit in Jesus' seat, teach abstinence on the part of the Liquor Traffic—total, eternal abstinence.

Lastly, the old teaching was a trumpet with a doubtful sound. It was afraid to pledge the pulpit to the total abstinence which it taught, lest it might cheat him of his *liberty*! forgetting that Jesus never conceded that we had any liberty to sin, and that we had ourselves never conceded it as to any other sin. We were confused by the fact that we found wine in the Bible, and lost sight of the fact that we did not find the Saloon and the Liquor Traffic there. "If thy right hand offend thee, cut it off," says the Master. If wine ever was a right hand, it has offended. If moderate drinking ever was a right eye, it was long since due to be plucked out. We must not shilly-shally here. The boy of to-day must be pledged not only to abstain from drink, but also to oppose alcohol as long as he lives and has his reason; and he must sign the pledge as soon as he can write, for the saloon is the devil's church, and opposes the Kingdom of God.

The next address was by Rev. Geo. Hull of Gasport, N. Y.,

who spoke on, "The Value of County Organization in Sunday School Work," saying, in part:



Rev. Geo. Hull

*Mr. Chairman, Fellow
Sunday School Work-
ers:*

I feel that the subject assigned me is not the most appropriate for this large gathering of Sunday School Workers, and with your permission I may wander from my text, or be like some ministers who are said to be Apostolic in their preaching work, for having taken a text they then "go everywhere preaching." However let me emphasize the importance of organization. The time was when the Sunday School, as well as the day school, stood practically alone, not so to-day.

Our department of Public Instruction, with all its faults, is an organization that is doing a vast amount of good that could not result in any other way. And in the same way the organized work of Town, County and State Sunday School Associations has accomplished much by encouraging and strengthening the workers all along the line.

I feel very sure that we do not as yet fully realize the importance of Sunday School work, or give it the attention which it deserves, for we have so many lines of church work to-day, so many organizations whose object is the building up of the church, and some good can be said of all of them, many of them are of great importance, yet the Sunday School is of far more importance than any other line of church work, because of its advantage in taking the mind while it is free and unbiased, eager to learn and receptive of the truth taught.

Some months ago, while passing through a Western New York village I saw a cement walk, hard as flint, yet right across the face of it were the prints of a cat's feet, and of the little bare feet of a child, also of one little hand.

It was easy for me to imagine that those tracks were made

when that cement walk was soft and new. I could picture the scene, the pet kitty trotting across that cement, the little 'tot' following with bare feet, and as those little feet sank into the soft cement, the little form bent forward and a little hand was put down to keep from falling. All this evidently took place years ago, for the walk appeared to be quite old, and yet those 'telltale' impressions were lasting and told a story that touched my heart.

We are not working upon cement walks, but with the souls of the future generations, the men and women of to-morrow, and the impressions that we make will not only last for years, but after being a blessing to others and thus setting in motion an influence for righteousness, will last on and on throughout the countless ages of eternity.

God grant that we may fully realize the grand opportunity that is ours, and do better work for Christ by following the Divine Command, "Feed My Lambs."

At the close of this address, the Chairman introduced Mr. W. W. Heath of South Glens Falls, President of the Gospel Temperance Society of Moreau, the society founded by Dr. Billy J. Clark.

The following telegram was received:

"Louisville, Ky., June 20, 1908.

Rev. J. H. Durkee, Convention Hall, Saratoga, N. Y.

To the World's Centennial Temperance Congress: The International Sunday School Association in Convention assembled, sends cordial greetings to our comrades in the Temperance Army. The Sunday School as an institution stands to give regular, systematic and effective instruction in those Bible truths and Bible principles which shall educate its members for total abstinence and for the destruction of the Liquor Traffic.

ZILLAH FOSTER STEVENS,
Secretary Temperance Committee."

The benediction was pronounced by Rev. R. D. Andrews of Greenfield Center.

CHAPTER XI.

Young People's Section

The Section devoted to the United Societies of Young People opened at 9:50 a. m., on Monday, June 22. Mr. Durkee, Chairman of the Promotion Committee of the Congress, presided.

After singing, "Onward, Christian Soldier," prayer was offered by Prof. Charles Scanlon, of Pittsburg, Pa. The addresses of welcome from the local Young People's Societies were most sincere and hearty, and the speakers left no doubt as to their attitude upon the great question which has been the keynote of the Congress. J. D. Lester spoke for the Christian Endeavor Society; Herbert W. Hinman for the Epworth League, and Robert Van Dorn for the Baptist Young People's Union.

Miss Susie A. Stearns of Saratoga read an interesting paper on, "The Young People's Prohibition League and What It Stands For," of which the following is an abstract:

About a dozen years ago, in the City of New York, an organization was started, known as the Young People's Prohibition League. Its growth has been slow, perhaps, because as soon as we had trained a good worker, he was taken from us for regular party work. Our League is a training class for party work, and not merely a temperance society. It gets hold of young people who are susceptible to educational influences, and are not already wedded to a party. Our Platform says, "Believing that the Liquor Traffic is either directly or indirectly the source and cause of the greater part of the vice, crime and poverty," etc., and goes on to pledge our members to stand by the Prohibition Party so long as that party has for its dominant issue the suppression and extermination of the liquor traffic. . . .

We have heard many times during this Centennial about the First Temperance Society. It forbade getting drunk, and imposed a fine of twenty-five cents if one did. . . . Slowly the masses took up the temperance idea, and each year the line was drawn a little closer. Temperance societies have driven alcohol from the church communion, from great business institutions and corporations, and it is no longer necessary, at social functions, for the majority of people. But now it has hidden behind the bulwark of politics, and there we must fight it. The

saloon power entered the political arena when it declared in convention, that it would support no candidate, of whatever party, if he were hostile to its interests. Their power is in their unity and in keeping the temperance forces from uniting. But is not one of the objects of this Centennial to get together in the fight against this crime of crimes? . . . We believe that no party has a right to expect, nor should it receive, the vote of any man, if that party refuses to put itself on record in an attitude of open hostility to the saloon. . . .

The Liquor Traffic affects rich and poor,—man, woman and child. It affects business, education, politics and religion. It hinders all good and helps all bad. . . . There is a party which expresses our political convictions. It is the Prohibition Party, and behind it stands the Young People's Prohibition League. Why not trust in God and take a stand for Prohibition? This party has firmly maintained its principles for almost forty years. It has seen ten other parties, stronger as regards numbers than it has ever been, spring up and die away, while it lives on until at last it is seeing its principles maintained by thousands, yes, by millions, who yesterday sneered or were indifferent. . . . The time to join a victorious cause is before the victory is achieved. First must come slander, ridicule, persecution, ostracism; but then the masses awake and follow. . . . If we can get recognition, we can get victory. There is enough public sentiment, if crystalized. Recognition will crystalize it. We must force the politician to feel that we are to be dealt with, and the *vote* is the one argument that the politician never fails to notice.

The Loyal Temperance Legion was represented by the state president, Morgan M. McKoon, of Long Eddy, N. Y. Mr. McKoon said that very early in the life of the Woman's Christian Temperance Union, the realization came to the leaders that while saving the drunkard was a great work, the hope of the nation lay in instilling into the minds of the children the fundamental truths of total abstinence and prohibition. So they began work with and for the children, under various names, and in 1886 they organized the Loyal Temperance Legion, as a department of the W. C. T. U. The history of the work accomplished by this society is interesting and full of significance.

Mrs. Effie M. Lambert of Seneca Castle, N. Y., National Organizer of the Young Women's Christian Temperance Union, gave an address entitled " $I+Y=?$ ", of which we give the following abstract:

The last letters of the alphabet usually stand for the unknown quantity in an equation. In this instance it stands for the Young Women's Christian Temperance Union with an active



OFFICERS OF THE FEDERATED YOUNG WOMEN'S CHRISTIAN TEMPERANCE UNION
OF NEW YORK STATE

1. Marion Williams, Cazenovia, N. Y., Pres.
2. Ferné Wheeler, Syracuse, N. Y., Vice Pres.
3. Harriet Coburn, Binghamton, N. Y., Rec. Sec.
4. Prof. Clinton Dewitt, North Tonawanda, N. Y., Rec. Sec.
5. Lois Secor, Oneonta, N. Y., Treas.
6. Effie M. Lambert, Seneca Castle, N. Y., Gen. Secy.

membership of 33,000 and an honorary membership of almost as many more.

Among the ancients the letter Y was a sacred symbol because it was supposed to indicate the parting of the ways. In railroading the Y is used to transfer the trains from one track to another. In other words it shifts that which is on the wrong track back to the right track and starts it going in the proper direction. In the naming of our society the Y stands for youth. Its aim is to properly direct those who stand at the parting of the ways. We are the younger portion of the Woman's Christian Temperance Union and our aims and methods are identical with those of the senior organization. We share with them their celebrated "Do Everything Policy" and enlist and train young temperance recruits.

Our organization is world wide. We are not only pledged to total abstinence but to use all proper means to discourage the use of and traffic in alcoholic beverages. So the value of the equation depends entirely on the personality of the I; for the young woman or young man joining our healthy growing organization will find unlimited scope for the desire to whiten their own lives and to help along the many correlated reforms that have for their aim the strengthening of home and national life.

Our very efficient General Secretary is Mrs. Elizabeth Griswold Waycott of Montreal, Canada.

Mrs. W. J. Bray, of Saratoga Springs, sang "Two Men Went Into the Temple to Pray," accompanied on the piano by Miss Helen W. Roblee. The audience showed its appreciation of the solo by an enthusiastic encore, to which Mrs. Bray kindly responded, singing, "Now I Lay Me Down to Sleep."

The work of the Juvenile Department of the International Good Templars was presented by Miss Alma L. Whitney of Mt. Vernon, N. Y. Miss Whitney said, in part:

It is a pleasure as well as privilege to represent, as I do today, an army of nearly 240,000 boys and girls, in 3,045 branches, representing 82 jurisdictions. These children, as you see, are of all nations and races, and have taken a pledge against the use of alcoholic or intoxicating drinks, against tobacco in all forms, against the use of profane or wicked words, and against gambling.

The International Order of Good Templars was organized in 1851, and it very soon recognized the claim of the children upon it, as well as their power, and the fact that it would be but a few years before they would be men and women and doing the world's work. The work, like many another good work, began in our own Empire State, and after a short trial Mrs.

M. B. O'Donnel of Lowville, N. Y., in 1867, introduced a resolution at the session of the Right Worthy Grand Lodge creating a children's department. The organization, as you may imagine, was very crude at first, being something entirely new, but it developed rapidly, and has grown until it has reached its present size; and it will not stop growing while it is needed.

'But', you ask, 'what do you do?' The story is told by Mrs. Ballington Booth, of an old woman in the slums of London who was discovered one day in the tiny court of one of the crowded tenements, busy picking up bits of something which she put in her apron. After watching her for a time, a policeman spoke to her and asked her what she was doing. "Oh, sir," she replied, "I'm just picking up the pieces of glass so they won't hurt the feet of the children." And that is what we as Good Templars are trying to do: picking up the pieces of glass bottles by education, agitation, and by abolishing the saloons, so they won't hurt the feet and lives of the children. Then we are pledging and teaching the boys and girls in regard to the great dangers of intemperance in any form, that they may keep away from the bottles. We take the wee laddie and winsome lassie of six years, and the boy and girl with silver hair and dimmed vision,—any who will sign and keep our pledge. By training our members in the right way during the early years we have men and women ready to meet temptation, strong to fight life's battles and help the weaker fellow who has not had their advantages, to be strong; men and women with the courage of their convictions, ready to help this or any other good cause in whatever way they are best fitted.

What have we accomplished? Only the Father knows all. We have no way of telling how many have taken the pledge at our altars, but today many men and women high up in the world's esteem are proud to point to the Juvenile Temple as the place where they were started in the right way, and the way to success.

We have helped bring this great wave of temperance and reform that is sweeping our great country. It would not be possible for us to do the work we have done for forty years without its effect being felt, and we are feeling it more every day. You cannot drop a pebble into the ocean without sending out ripples that grow larger and larger, so as we pledge these little folks we are starting a work that goes on and on until it is lost in Infinity. Only God knows what we have accomplished and we gladly leave results with Him.

What of the future? It is what we, under the direction of our Heavenly Father, make it. You have heard in the days just past something of the history of the senior organization,

and you know of its work of 'rescuing the fallen and saving others from falling.' This is one of its ways of saving from falling.

THE SALOON OR THE BOYS AND GIRLS



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YOUNG PEOPLE'S
CHRISTIAN TEMPERANCE
UNION
CHICAGO

THE REAL ISSUE

its effects only as the young people of to-day become thoroughly aroused and organized as one against this curse. The next twenty-five years will see the liquor traffic practically an out-law or it will see the temperance wave rolled back a hundred years. And the next Centennial Temperance Congress must convene, not to celebrate simply the phenomenal growth of the Temperance Cause in the past and its brilliant prospects for the future, but to commemorate the final and eternal annihilation of the liquor traffic. To make this movement permanent is the opportunity of America's Young People of to-day.

Recognizing this imperative need for concerted and aggressive action, the Young People's Christian Temperance Union, already an active organization, became incorporated February 9, 1907, and adopted its present plan and method of work.

In organization it is simple. A central controlling Board of twenty-five members, composed as largely as possible of those having charge of the temperance work in their own districts or local societies, has general supervision of the work. This makes the Young People's Christian Temperance Union in reality the Clearing House for the temperance work of the Young People's societies of the city. No new local organization is needed, and very little additional machinery. Each Young People's Society already has or should have a committee for temperance work.

The afternoon session opened with a short song service. Mr. Levi Hoag of Binghamton, N. Y., presided. Miss Mary F. Balcomb of Chicago, General Secretary of the Young People's Christian Temperance Union, was the first speaker. Her subject was "The Opportunity and Responsibility in This Reform," and she said, in part:

The *permanency* of the present agitation against the saloon depends upon the Young People. The present wave of sentiment against the liquor traffic will become irresistible and permanent in



Miss Mary F. Balcomb

With the name and address of the Chairman of this committee on the mailing list at headquarters the live wire is established. The city of Chicago being of such a size it has been divided into three divisions with a vice president at the head of each and a ward chairman for every ward. Thus, by this central society the entire organized force of young people is put into line for *united action*.

That the Young People may be kept thoroughly aroused and informed on the temperance question, each society is urged to give a few minutes, say ten, once a month to temperance news. To insure the latest and best a bulletin of from eight to twelve pages of condensed clippings of temperance news items, taken from papers all over the country, is issued from Headquarters monthly.

Also, through the co-operation of the United Religious Press space is given to the Young People's Christian Temperance Union, for temperance news in its church papers. These are monthly and have a circulation of about 150,000. Through these means we are enabled to reach very largely the Church-going class of people and those who read the religious press. But not half the people ever come inside our churches or read the Religious Press. How to reach the throngs outside was a constant question which finally led to the out-door Bill-Board work.

To reach the millions outside was what caused the Young People to erect a half dozen bill-boards, 8x12 ft., in different parts of the city. These boards contained temperance cartoons and arguments. They were good, but few, expensive and not adaptable to small communities. It was felt that some design that would represent the real fight, and would thus be permanent and could be gotten out in a lithograph poster in quantities, would be much more practical. Such a poster could be sent over the entire country and by ordering large quantities the price of each become quite nominal. After months of thought and effort the Young People adopted the design of the Boy and Girl with the Flag, and the words, "The Saloon or the Boys and Girls—The Real Issue." This struck home. Orders from almost every state in the Union for the posters and post cards

have come in. They are being sent out, literally, by the tens of thousands. All organizations alike use them.

But, we have asked ourselves, does this design really represent the *real issue*? If you are for one moment doubtful, substitute your own boy and girl for the ones in the picture and ask yourself the question, Shall it be the saloon or my boy and girl that shall be thus protected?

The question of economics is important and the one most strongly urged by the opposition. It must not be underestimated. Our young people should be thoroughly informed upon it. They must know, if they would be effective in their work, that the saloon, from the very nature of the case and as proved by experience everywhere, adds not one cent of value to a community. It wastes, destroys and impoverishes all legitimate business. It increases taxation by burdening the community with increased police and with pauper and criminal classes. It lessens the earning power of all classes and eats the very heart out of the moral life. The young people must be thoroughly informed along every line of this great question, for only as they are alive and awake can the Lord use them for the overthrow of this curse.

But in its ultimate analysis, the one fundamental reason for the annihilation of the liquor traffic—the one in comparison with which every reason for its continuance becomes paltry, unworthy even of consideration,—is: Shall the saloon be protected or our boys and girls? We cannot keep both. And though the destruction of the liquor traffic were an economic loss there is not a father or mother, husband or wife, brother or sister, or even friend that would not say, *Take a few paltry dollars and give me my own, strong and clean and upright.*

And this, I take it, is the Opportunity and Responsibility of the Young People in this great Reform—to give to the world a nation free from the curse of the liquor traffic, a nation that gives its boys and girls a chance to grow into strong and clean manhood and womanhood for the Master.

Glorious opportunity! Never to a Young People has such a chance for service been given—to be the chosen ones who shall present to our God a nation sober, a nation that shall have fought against the curse of alcohol and in this great fight of the centuries shall have come out victorious.

Shall the Young People of this generation fail? Will they sit idly by while this opportunity of the ages passes? Will they indifferently see their brothers and sisters tempted, traduced and finally lost in this maelstrom of despair? Or will they, through spasmodic, irrational, and misdirected effort, squander this priceless opportunity? NEVER! GOD'S YOUNG PEOPLE

WILL NOT FAIL. *They have heard the call to battle, and clear-eyed, steady-handed, strong-hearted they come, a picked band that shall be used of the Lord to cleanse our beloved land of this unspeakable thing, and present to our God His boys and girls pure, clean, strong, bearing His own image unmarred.*

Herbert P. Lansdale, general secretary of the Troy Young Men's Christian Association, gave an interesting address on the work of that organization in the saving of young men. He strongly emphasized the fact that this association is furnishing pleasant, homelike places for young men who go into the city from Christian homes, with no acquaintances in the strange city, so that they need not go to saloons and places of vice to get rid of their homesickness.



Rev. James L. Hill

The United Society of Christian Endeavor was represented by Rev. James L. Hill, D. D., of Salem, Mass., who spoke on, "The Power of Together."

WORDS WITH A WIDE ECHO.—The Flowering of Educational Processes. —The Lord Comes Suddenly to His Temple.—The Key to Napoleon's Victories. — Prevention as Well as Redemption.

It is a high honor to be put forward to represent so large and so united and so enthusiastic an organization of young people. The words uttered

here will find a wide echo. All the work done cannot be reported. The day must declare it. It has kept pace with the times. The height to which the temperance tide has recently risen is counted a phenomenon. The rapidity with which temperance sentiment has ripened in many states has exceeded expectation. The Lord has come suddenly into His temple. The processes of education which have been quietly going forward in widely scattered communities are only now coming to their fruiting period. There never has been anything like it in the entire history of reform. The newspapers are concerned with it. It has registered

itself in legislation and received the recognition of candidates for public office. What has been done in secret is now rewarded openly. There is a new kind of Marching Through Georgia. We now have the votes. These are convictions that are at length matured. Again by the very nature of our constituency, we had to begin back and work for a time with those in tender years. But these young people have been growing up. We might have inscribed upon their banners, "Tremble, Venders of Intoxicants, We shall grow up." To my next position, there will not be one syllable of dissent. The work of the Society of Endeavor has been to train its members to act together. Organization has been its feature, its outstanding characteristic, its reason for being. The situation has been growing to be such that if all those who by their consciences are really opposed to the saloon, shall act together, we can force these drunkeries to put out the sign, For Sale, or To Let. We have learned the power of together. We have aimed, too, to reach the heart and the life of the young people. Prevention is better than redemption. We have sought to cause the sales to fall off because of diminished use. The complete illustration is given to the world in the great cities, where our international conventions have been held. Crowds were thronging the street, yet the saloon keeper, in his shirt sleeves, sat in front of his dive with nothing to do. That was a great military thought of Napoleon's and it was the key to all his marvelous victories just before he went out to the conquest of Egypt, that if you would prevent an inundation, you must shut off the streams at their source. There is a magic in the name of a great conqueror. This superior being, who strode across the earth like a Titan and left footprints never to be effaced, filling a larger space in encyclopaedias, than any other mortal, left upon the page of history this example: He never waited for his enemies to gather and come in upon him with irresistible force, but met them earlier and scattered them, so it is supreme wisdom to cut off, anticipate, reduce, and turn from its doors the supply of customers on which a saloon must depend. Its patrons must be recruited in its generation by 2,000,000 boys or its days are numbered. The saloonkeeper sees something of the evil of his work, but goes on with it for revenue only. Here at least, money is the root of all evil. I have been appointed to bring you our salutations and well-wishes. I spent the evening in Salem. In the morning I was in Saratoga. License is like Mason and Dixon's Line. On one side of it, government condemns the liquor traffic, as it once did slavery. A hair's breadth across the line the government defends it. These principles, it seemed to me, were self contradictory. A house divided against itself cannot stand. As I read in the Scientific Exhibit in the

Gallery yonder, as confessed by a man from Georgia, what the brewers fear above everything else is, "The women and the children, the hymns and the prayers." I do not wonder that they fear "the women," who have, I find, intense feeling about these drunkeries. These saloons destroy homes as the serpents destroy the mother birds of the broods. It is a woman's war. She suffers most. Her support is taken away. Her boys are beggared. Her kingdom is at stake. She isn't going to stand it, and she doesn't care who knows it.

"The crisis presses on us.

Face to face with us it stands,

With its solemn lips of question,

Like the Sphinx on Egypt's sands."

It seems too, that the brewers fear "the children." "Society used to put up a gallows at the end of the lane, where it now puts up a guide board at the beginning." The large correspondence from our workers which has been supplied me, is suggestive in the very variety of the methods employed by our young people in their temperance work. Where the mind is enkindled and the heart engaged, the situation itself calls up invention. There is a spirit in man to find expedients and the spirit of the Almighty giveth him understanding. Granted willing workers, and local conditions will usually reveal plainly the place to begin. We have now no reason to expect this Herculean task to be done by reformed drunkards. It becomes the task of those who like Daniel, have not defiled themselves with intoxicants, and the work is done under the auspices of the church which can never countenance license, as that tends to make respectable a despicable business. If a man gets drunk it shall not be out of my bottle. We have been greatly re-enforced by the new spirit of athletics. For this, the mind must be clear and cool. In the business meetings of our societies the young men incidentally acquire some knowledge of parliamentary practice. They know Mr. Gladstone's rule of Clothure, or Closure which is, that when a matter is voted urgent the debate shall cease and action be taken. In the temperance measures now before the country the word "urgent" is written. Men must take sides, show their colors, utter the prayer, "Deliver us from evil," and say with the companions of Daniel, "Our God is able to deliver us and will deliver us."

ORATORICAL CONTEST OF THE INTER- COLLEGIATE PROHIBITION ASSOCIATION

This Oratorical Contest was held on Monday evening, in Convention Hall, before a large audience. Five states were represented by young men who had won, first, highest honors in

their individual colleges, then in the Intercollegiate Contests in their own states, and were thus qualified to enter this Interstate Contest. The speakers were introduced by Mr. Daniel A. Poling of Columbus, Ohio, who had charge of the arrangements, and were as follows: Mr. S. Frank Snyder, representing Pennsylvania College at Gettysburg, who spoke on "The Great Enemy of Our Nation;" Mr. E. C. Pryor, representing Albion College, Mich., whose topic was, "The Moral Revolution;" Mr. Chas. M. Cobb of Colgate University at Hamilton, N. Y., "The Great American Issue;" Mr. Levi T. Pennington of Earlham College, Indiana, "The New Patriotism;" and Mr. Chas. W. Young of Greenville College, Illinois, "Freedom's Full Dawn."

While waiting for the decision of the judges, Mrs. Katherine Lent Stevenson of Massachusetts gave an earnest address, which has been recorded in the W. C. T. U. Section.

At the close of this address, the Chairman of the Committee on Delivery announced the names of the winners in the contest. The prizes aggregated \$100, which amount was divided among the three receiving the highest marks. These were as follows: First Prize—Mr. Levi T. Pennington; Second—Mr. Chas. W. Young; Third—Mr. Chas. M. Cobb.



Levi T. Pennington

We give herewith an abstract of Mr. Pennington's oration: "The New Patriotism."

The Constitution of the United States was framed "to establish justice, insure domestic tranquility, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." This is the ideal which we have set for ourselves, and by which we judge an institution. This is the standard by which we are now measuring the American Saloon.

All seem to admit that the saloon is an evil institution. No worthy voice is ever raised in its defense. That it is our country's enemy is evident to any one who in the most casual way observes its work among us. . . . It attacks first the individual. . . . Not stopping with the individual, it carries its warfare into the home. . . . The saloon is absolutely antagonistic to the school. While the noble army of teachers are instilling into the minds of the young the highest ideals of lofty endeavor and exalted patriotism, the saloon is conducting its great rival school of vice and crime. . . . The

saloon attacks the state. Not only does it undermine the character of the individual citizen, but it corrupts politics, controls elections, "stuffs" ballot-boxes, falsifies returns, and with a high hand sweeps down its enemies and exalts its friends. . . .

The church itself, that institution which furnishes always the state's best guarantee of permanence, is not free from the attacks of this enemy. He lays his polluted hand upon the altar of the Most High. He insolently demands that the messengers of the Almighty leave him at peace, to carry on his work of destruction, unhindered. Thus does this institution dethrone justice, destroy domestic tranquility, overthrow the common defense, and bring into bondage those to whom the Constitution guarantees liberty. . . . Shall we suffer this enemy to buy us off with a few paltry dollars of license fee, and permit him to carry on, unchecked, his deadly warfare against all that America holds dear? We shall have taken a long step toward the solution of this question, when we have recognized it as a political problem. . . . There was a time when it was not considered a serious problem. That time has gone forever, and the widespread interest in the question of the saloon is the harbinger of the complete destruction of the institution. . . . There is but one reasonable way to deal with the saloon. It should be forever outlawed. This is a stupendous task,—one worthy the efforts of our bravest and best. The magnitude of it staggers paltry minds. We must have men of dauntless courage and with eyes that see afar. . . . It is a call to higher patriotism than that of our revolutionary sires, to deeper devotion than fired the hearts of our fathers who died at Shiloh and the Wilderness, to more bitter conflict, but to grander victories than Antietam and Gettysburg. . . . And the recruits are coming. Never before was such terror in the hearts of our country's foes. Georgia's battle-field has been swept by the forces of our allies. Oklahoma, Alabama and Mississippi have joined the victorious ranks. And everywhere, leading on the forces, is that band of patriots who have set their faces like a flint against the saloon, and will not rest till the institution is forever destroyed.

In one of Napoleon's battles his forces were being cut to pieces, and he ordered his drummer-boy to beat a retreat. "Sire", said the lad, "I do not know how to beat a retreat, but I can beat a charge. Sire, I can beat a charge that will raise the dead!" He beat the charge; the Flower of France responded, and the victory was won.

The Prohibitionists do not know how to beat a retreat; but they are beating the *charge*. Everywhere you can hear the long roll. O, Patriots of America, fall in! Fall in!

CHAPTER XII.

Editors' Section



Wm. P. F. Ferguson

The Editors' Section of the Congress was in charge of Mr. Wm. P. F. Ferguson, of Chicago, Editor of *The National Prohibitionist*. Owing to the press of his own editorial duties, Mr. Ferguson was not able to arrange for so extensive a programme as was at first anticipated. In the great Temperance Reform, the printed page has always been among the most potent factors employed. It was intended to give, in connection with this section, a catalogue of the exclusively temperance periodicals and publications, and

also of the various religious papers which make temperance a part of their curriculum; but it has been found that this list, reaching into the thousands as it does, is much too long for publication within the limited space allotted to this chapter.

Among the editors present at the Congress were Rev. Silas C. Swallow, D. D., Henry W. Wilbur, Rev. H. N. Pringle, and Mrs. Cornelia T. Jewett; but as most of these were heard at various times during the sessions of the Congress, only the address of Mrs. Jewett, of Evanston, Ill., Managing Editor of the *Union Signal*, Official Organ of the National Woman's Christian Temperance Union, is given here. It was in part as follows:



Mrs. Cornelia T. Jewett

It would be difficult to overestimate the importance of the part played by the temperance press in the creation of the public sentiment that to-day finds expression in prohibitory legislation. The Woman's Christian Temperance Union was one of the first agencies in this particular field, the plan of work adopted at its first convention in 1874 containing this clause, under the head of "Making Public Sentiment:"

"Seeking permission to edit a column in the interests of temperance in every newspaper in the land, and in all possible ways enlisting the press in this reform."

This work was placed in the hands of a Standing Committee, whose chairman was Mrs. Lillian M. N. Stevens, now President of the National W. C. T. U. and Editor-in-Chief of *The Union Signal*. Plans were laid for the establishment of an official organ, and a system of organization was effected whereby every local union should have a Press Superintendent whose duty it would be to furnish temperance news to local papers. While the last-named method of reaching the public ear was excellent in itself, it speedily proved inadequate, since the press of the country, as a whole, was chary of its space when dealing with an unpopular subject. In 1883 the small monthly publication which had served as official organ for the rapidly growing society, was enlarged to a 16 page weekly, and launched as an aggressive exponent of the prohibition cause, as represented by women, a position it has successfully maintained to the present time. With "*The Union Signal*" as a nucleus, the W. C. T. U. press has now grown to formidable proportions, consisting of forty-eight monthly publications in the various states, and a young people's paper representing the Loyal Temperance Legion Branch, "*The Crusader Monthly*," which is also the official organ of the great department of Scientific Temperance Instruction, founded and carried on by the National Woman's Christian Temperance Union. These publications have a combined circulation of more than 100,000, and last year the secular press of the country printed 38,000 columns of temperance news, furnished by the local press superintendents of the W. C. T. U., in addition to the material sent broadcast by a Bureau of Publicity maintained at National Headquarters in Evanston, Ill., and by the National Press Correspondent stationed in the East. Verily

"The women that publish the tidings are a great host."

CHAPTER XIII.

Twentieth Century Pledge-Signing Crusade Section

On Tuesday, June 23, in Convention Hall, the Section devoted to the Twentieth Century Pledge-Signing Crusade opened at 10 A. M., with Hon. J. B. Lewis of Boston, Mass., in the chair.

Mr. Lewis, after the opening exercises, delivered the President's Address, giving an outline of the workings of the movement.



Miss Marie C. Brehm

Miss Marie C. Brehm of Chicago delivered an address on "The Economic Value of Total Abstinence, speaking as follows:—

Whatever is physiologically wrong cannot be morally right: Whatever is morally wrong cannot be politically right; Whatever is physiologically, morally and politically wrong cannot be economically right. If there are no physiological reasons against the use of alcohol, there can be no moral reasons advanced for abstinence from the use of alcoholic liquors. If there are no moral reasons against indulgence in their use, what possible basis is there for legislatures and political parties to declare against their manufacture and their sale? In its final analysis the entire Temperance Reform, in all its phases, be they moral, social, economic, legislative or political, swings upon this tiny interrogation point.

What is Alcohol? Is it food? Is it medicine? Is it poison? So long as people believe the advertisements of the brewers, so long will breweries continue to flourish; so long as people ignorantly tie their faith to alcohol in medicine, so long will it be impossible to put out the fires in the distilleries.

To have a just estimate of the economic value of total absti-

nence, we must first consider the economic value of a human life. According to the estimate of expenses devoted to the saving of a life in that modern invention, the baby incubator, the value is from five hundred dollars upwards to five thousand. A seven-year old boy, when asked the value of his eyes, ears, hands, feet, etc., estimated his value at upwards of twenty million dollars. The value of a well developed man, capable of taking his part in the world's work, only considered economically, is above his weight in fine diamonds. The Bible says "the price of a virtuous woman is above rubies", and as rubies are the most expensive of jewels, no further argument is necessary.

Modern industrialism has set a price upon total abstinence. More than two million positions in the industrial arena of this country are closed to men who use intoxicating liquors. Twenty-nine doors of opportunity in the business world are closed to men who use alcoholic liquors or tobacco. The Captains of Industry, railroad corporations and business men practically agree with the most advanced scientists of the world on the value of total abstinence. Dr. Kraepelin's world-famous experiments have demonstrated upon the most accurate and scientific basis, that alcohol introduced into the human system, even in small quantities, disturbs the harmony and well being of this wonderfully and fearfully made human organism. These are some of the indictments against alcohol;—It interferes with accuracy of vision, lessens the ability to hear distinctly, interferes with accuracy of taste, smell and touch, lessens muscular precision and has a disastrous effect upon mental processes.

It is entirely within the realm of accurate, scientific truth, for you to tell any man, woman or child, that if ten glasses of beer make a man drunk, one glass will make him one-tenth drunk, and lessen his economic value to any employer, to that extent. One of the most practical methods of temperance work is to systematically and continuously work out well-planned pledge-signing crusades.

At 2 P. M. Prof. John A. Nicholls of Boston, Field Secretary, called the meeting to order. The audience joined in singing "America", with Mrs. Lina M. Ogden, pianist. Miss Marie C. Brehm rendered a solo,—"Victory Bells", after which Prof. Nicholls spoke briefly, but eloquently. Among other things he said that the work of this reform is not simply to save the drunkard,—to lift men from the gutter, but to fill up the gutter so that they will not fall into it.

Prof. Nicholls introduced Mr. Albion A. Weeks of Boston, Grand Electoral Superintendent of Massachusetts, I. O. G. T., who gave some interesting statistics, saying that the drink evil

not only ensnares the men, but that in the Commonwealth of Massachusetts 60,000 women had been arrested for drunkenness. He said we naturally expect women to be a little better, a little purer, than men, but that a young lady has the same right to demand purity of a young man that he has to demand it of her. He spoke in high terms of the work of the Twentieth Century Pledge-Signing Crusade.

Rev. C. H. Mead, D. D., spoke for a few moments on the wisdom of saving the boys and girls from the curse of intemperance. He told of his work in the South, a few years ago, among the colored people, saying that at one of their schools the Committee on Temperance rendered their report in the following resolution,—“Resolved, that we are in favor of organizing temperance societies in all our Sabbath Schools, that our boys and girls may be taught to stop drinking before they begin”. “No white man,” said he, “would ever think of putting it in that happy way, but it is all there.”



Miss Cora Frances Stoddard

Just at this time Mr. Amidon, the Blind Soloist, sang a solo, after which the Chairman introduced Miss Cora Frances Stoddard of Boston, Corresponding Secretary of the Scientific Temperance Federation, who spoke on “The Place of School Instruction in the Temperance Reform”, as follows:—

“To cure” says one of our authors, “was the voice of the past; to prevent is the divine whisper of today”. As long as one spark of hope remains for the recovery of a lost manhood or womanhood, it must be fanned, if possible, into the living flame of purposeful sobriety. But if, by preventive measures, you can save the undeveloped resources of childhood from spoilation by debasing habits, you have conserved resources more precious than forests or rivers or mines; you have set in motion for humanity’s uplift forces more potent than fire or water or wind.

This is why America is leading the world in teaching her children the truth about alcoholic drinks and other narcotics. The mind of the child is reasonable, it is receptive to truths simply stated, especially facts that concern himself. Teach the boy how alcohol impairs strength, skill, endurance, precision, and that because of this, athletics is increasingly demanding abstinence of its participants and business of its employes. Give him

the reasons. Show him that their demands are not mere impractical prejudices, but based upon demonstrated facts, and you will have given that boy a basis upon which he can and will build his decision for sobriety.

God has so constituted the *normal* human mind that it responds to reasonable truths reasonably stated. That is the very reason why these facts should be taught children and youth. Leave them untaught until maturity and there is nearly every chance that the habit will have been formed of using these substances with their peculiar power to deceive reason and judgment, and the "normal mind" will have become *abnormal*, less able and willing to respond to the truth.

For the twentieth century, not only stout hearts but clear heads are needed, reason capable of working logically, judgment unimpaired, will finely responsive to the impulses of an enlightened conscience and a zeal for humanity's betterment. In the social struggle impending no strength can be spared to be wasted by alcohol.

The demand of the material life of the future will be for sober men and women. The railroad manager, the farmer, the manufacturer, the banker and manager of responsible positions want men with clear eye, steady hand, unimpaired judgment and reason, accuracy, trustworthiness.

Where are the sober young men to be obtained to meet these demands? Thousands each year are growing up in homes where old-world prejudices and drinking customs still prevail. Thousands in immigrant homes know little or nothing of the real danger in the habit of using beer and wine in the daily home life. The brewers' or distillers' advertisements by flaring picture and headlines tend to deepen the impression that these drinks are not only harmless, but necessary and even beneficial. Out from the little red school house of the New England hill-top, out from the stately educational piles of eastern and western cities, out from the simple buildings of western plains and southern valleys, are coming steady and strong, the boys and girls, young men and women, who, if the school has been true to the responsibility which you have imposed upon it, will be the intelligently abstaining citizens to whom you may safely commit the future.

No other agency in our land reaches all the children, and the public school gathers within its walls by far the greatest number. The Sunday Schools reach some, the juvenile temperance societies reach some, but for training to sobriety the great host of these young people, there is no other universal agency to which we can look for this service and from which we can reasonably expect such satisfactory results.

And we are getting these results, despite the often irregular,

imperfect, unsatisfactory teaching. A recent writer in a recent number of the *Southern Workman* declared that the introduction of this teaching in the schools was the inauguration of the present progress in temperance reform.

The presence of the daily-increasing, foreign, alcohol-using population renders urgent the school temperance instruction. The health and prosperity of the nation are inextricably interwoven with theirs. We shall rise or fall with them. In self-defense we must teach the dangers to them and to the race in the use of these drinks which are a part of their daily habit. Five years may see the father of the immigrant child who is now in school a voter, and a voter, who unenlightened as to the danger in the use of alcohol may help perpetuate or restore the sale of his accustomed beverage. Multiply this one newly made American voter by 500,000 (about the number of male adult immigrants who entered the United States in 1906 alone) all of whom are potential voters and most of whom are consumers of alcoholic beverages, and the necessity of implanting the principles of sobriety in these homes through the children in the schools becomes appallingly apparent if today's successes in abolishing drink are to be maintained. For, argue the question of the abolition of the saloon as you will, as long as any considerable proportion of the people want to use what the liquor-dealer has to sell, just so long will the question of the sale of drinks in some form or other harass us. The only hope of permanently solving the alcohol problem lies in educating the people to that voluntary sobriety which is too intelligent to use, buy or sell intoxicating beverages.

The child of the prohibition town or state especially needs this instruction. There is no safeguard against the temptation which he is sure to meet when he goes out to battle for himself in the life of the world but the panoply of conviction based upon a knowledge of the truth as to what alcohol really is. Here is the great work for the future in prohibition territory. Teach the children for their own defense. Teach them if you would ensure the perpetuity of that freedom from alcohol which you, their fathers and mothers, have now purchased at great cost of effort, of prayers, of tears, of weariness.

Complete temperance education is threefold. It must reach the reason, the conscience and the will. The child must be equipped with knowledge of the facts as to the character of alcoholic drinks and the dangers in their use, taught dispassionately, truthfully, convincingly, by the teacher who not only knows his subject thoroughly but who has an earnest conviction as to the importance of this instruction.

One can dispense with moralizing and the drawing of deductions; but with the facts themselves, never.

Secondly, the pupil must be inspired with high ideals of life and character, with the majesty and beauty of that self-control which subordinates the baser physical appetites to the pleasures of intellectual and spiritual powers, the self-control which does not consist in a species of childish jugglery with broken glass to see how much one can handle it without getting cut, but which thinks it the true self-control to let the glass entirely alone.

And, lastly, temperance education must lead the child to voluntary choice of habits of sobriety.

The task is no easy one, but the 300,000 teachers of the United States, if each saves but one child a year, are planting the leaven of sobriety, in the midst of every 300 inhabitants of the whole nation.

Let no one think responsibility for this work by the school rests solely with the teachers. What place has been made in the Course of Study for this subject so that there is abundant time and opportunity for it? What are you, tax-payers doing to furnish suitable books for pupils and abundant training and helps for teachers? Every school library should contain a variety of text-books and reference books on this subject.

Every school should have a definite time and place in the program for the study of hygiene and temperance, and every school should have its instruction definitely planned so that the essential facts shall not fail of being taught. There will be opportunities enough beside for the incidental teaching which will point and emphasize the truths already taught.

Give the teachers a fair chance to do this work, give them the training which is their right and our responsibility, if we really want the child influenced to habits of sobriety; throw the weight of public opinion in favor of the study, and the temperance education of the children will rise naturally and effectively to its high place in the field of social uplift, and truth will do its fruitful work in the transforming and molding of habit.

Like the German school masters who for fifty years, when they drew before the boys of France and Germany, ran the dividing line around Alsace and Lorraine saying, "These belong to Germany", around the boys and girls in our schools today we draw a line of tender and patriotic affection and say, "These belong to a sober manhood and womanhood".

"If a teacher does not fail in his duty" says a Swiss instructor, "in twenty years, the future legislators now on the school bench, whom we are preparing, will save the country from an irremedial decay by voting the death decrees of the monster alcohol".

This day is this prophecy being fulfilled in your sight. For

twenty years, despite obstacles, lack of equipment, and often half-heartedness, the teachers of America have been teaching the truth about alcohol. Today even we are entering into the fruits of their labors, but for tomorrow greater things are possible if we do not now slacken our hand.

By and by the ranks that won the temperance victories of today will grow weary and thinned. The reserves are in the public schools. Bring up these reserves and the battle will be won for all time, for, to paraphrase Hugo, a victory by alcohol does not harmonize with the twentieth century.

Miss Brehm then offered a resolution to the effect "That there be some central place where temperance exhibits and trophies be kept, and that for the present, at least, such be sent to the rooms of the Scientific Temperance Federation at Boston". This was carried.

Mr. Ben H. Spence of Canada was introduced, and spoke briefly. The meeting closed with singing the Doxology.



CHAPTER XIV.

Woman's Round Table Section

The Woman's Congress, or Round Table, held each afternoon in the First Baptist Church, was under the leadership of Mrs. Lucia F. Additon of Portland, Oregon. Mrs. Additon is a National lecturer on sociological subjects.

Her address on labor conditions, and their relation to the temperance reform, was one of the most interesting of the Congress and was heard by a large and appreciative audience. She handled the entire subject with marked intelligence, showing a thorough knowledge of the great social problem. Special interest centered upon her statements along child labor and the woman's slavery of the sweat-shop; a more earnest appeal for an "arrest of thought" on the woman side of the labor question has seldom been heard.

Miss Lucy Broad of England delighted every one with her charming personality and interesting talks on foreign lands. Whether she took her audience to Japan, Corea, Madagascar or the Fiji Islands all her word pictures were forcible and intensely interesting.

Among other speakers were Mrs. Cornelia T. Jewett of Evanston, Ill., Managing Editor of the "Union Signal," who gave most interesting data of the great work done by women in the journalistic field; Mrs. Reid, President of the Vermont W. C. T. U., who spoke on the power of the Gospel and the influence and importance of evangelism in temperance work; Mrs. E. L. Calkins of Michigan, who spoke of "The Work of Woman in Legislative Fields;" Mrs. Emeline Burlingame-Cheney of Rhode Island, who gave some interesting facts of early history; Mrs. Effie M. Lambert of Seneca Castle, N. Y., who spoke of the work of the Young Woman's Christian Temperance Union; Mrs. Reed of Florida.

The attendance at and interest in the Round Table steadily increased during the Congress, and was of much benefit to all.

CHAPTER XV.

The Children's Hour



Miss Alma L. Whitney

Miss Alma L. Whitney of Mount Vernon, N. Y., Grand Superintendent of Juvenile Temples in New York State, conducted the Children's Hour in the First Presbyterian Church each afternoon at 3.30 o'clock. At these meetings she was ably assisted by other speakers. Among these were Rev. Geo. Bowler, who spoke on the subject of "Why We are interested in Temperance Work"; Mrs. Emily M. Peters of Seattle, Washington, National Superintendent of Juvenile Work, who gave a very interesting talk on "Alcohol; how to detect it", demonstrating to the children how this is done; Mr. J. H. Roberts of England, who told about "A Wonderful Temple",—the temple of the human body, and how it should be cared for; Mr. E. J. Johnson of England and Rev. Alexander Allison, D. D., of New York, also gave interesting talks. Rev. J. E. Brown of Olcott, N. Y., spoke on "Five Steps". Mr. Morgan M. McKoon, President of the Senior Loyal Temperance Legion of New York State, told the children something about "The House We Live in".

At a meeting on Friday afternoon, Miss Whitney led the children in a discussion of the very pertinent question "What Can I Do?" At the close of this discussion Rev. Joel Borton of Philadelphia, Pa., gave an interesting talk.

All but three of the children who attended the meetings signed the four-fold pledge of the Juvenile Templars, and became so interested in the meetings that they insisted on another the following Monday, June 22nd, and at this meeting Miss Whitney discussed with them the subject of "Ideals".

The singing was good at all these meetings, and the attendance, considering the fact that it was examination week in the Saratoga schools, was excellent.

CHAPTER XVI.

Closing Mass Meeting

The closing session of the Congress took the form of a great Mass Meeting, in which all the various organizations were represented. The meeting opened with a Song Service, conducted by Rev. Ernest A. Boom. Mr. Durkee read the names of the organizations represented during the Congress, of which there were more than twenty. Mr. Chas. H. Amidon of Boston, the Blind Soloist, sang a solo, being accompanied on the piano by Mrs. Lina M. Ogden. Prayer was offered by Rev. J. A. Hamilton, D. D.

Mr. Durkee then read the following cablegram, which had just been received;—

“Helsingfors, June 23.

Centenary of Temperance Movement, Saratoga Springs, N. Y.:

Finland's temperance people assembled in General Conference, and the Finland Students' Temperance League assembled in general meeting, send cordial greeting to fellow thinkers assembled to celebrate the centenary of our movement in America, which has inspired the inhabitants of far Finland with enthusiasm for the struggle, so that our representation recently voted general prohibitive law.

HURMERINTA LOUHIVOURI.”

Mr. Durkee said that it was a matter of regret that all the members of the committee of promotion were not able to be present. William T. Wardwell was kept away from the entire Congress by ill health. Alfred L. Manierre, who was present during most of the time, had been called away on account of business matters. Capt. Henry M. Randall was prevented from coming by pressure of business, and the Rev. C. J. Taft was unable to leave the work of his church. This left but three members of the committee, besides Mr. Durkee, present. These were Mr. Levi Hoag of Binghamton, John McKee of Brooklyn and Charles E. Robbins of Saratoga who were introduced to the audience and spoke briefly.



Rev. Stephen H. Taft

Rev. Stephen H. Taft of Sawtelle, California, one of the Official Representatives from that state to the Congress, was introduced, and spoke as follows:—

“The World’s Centennial Temperance Congress is drawing to a close. For ten days representatives of sobriety and political righteousness from different lands and climes have been reporting the social and political conditions obtaining in the several communities whence they came, at the same time seeking to ascertain how

these conditions can best be improved; and I am confident that I express the conviction of all members of this Congress when I say that in the interest manifested and the results attained the Congress has justified the work of those who called it. But the time of its dissolution is at hand, and ere the coming of another day it will cease to be, except as an event recorded on the pages of the world’s history. As I look upon this audience, the thought occurs to me that ere the hand on the dial of the clock that strikes off the passing centuries shall make another revolution all of us here present will have passed beyond the curtain of death to the land of unbroken silence.

“This thought, solemn though it is, ought not to depress us to sadness; for it is only the beginning of life that is revealed in the narrow space between the cradle and the grave; as children of God we are heirs of immortality.

“I spoke on Wednesday last of American citizenship and its responsibilities. The few moments allotted to me this evening I shall devote to speaking of the higher citizenship which pertains both to this life and to the life to come. This higher citizenship predicates on our relation to God as his children. But for ignorance and selfishness we should all of us be conscious of this divine relationship, and should walk joyfully the pathway of life as free-born children of the living-God. Ignorance and selfishness are the fountains whence proceed all the inharmonies, sins and tragedies that darken the pathway of mankind; and the high purpose that called us together in council was to devise means to dispel this ignorance and to awaken to new and larger life the principle of love that dwells in every human heart, by the awakening of which the spirit of selfishness is driven out.

“To proclaim this higher citizenship, this unity of man with

his Maker, was the supreme mission of the Son of God. It was the burden of all His teachings, from the beginning to the end of His ministry. It runs like a golden thread through the Sermon on the Mount, and our Divine paternity is affirmed in the first words of the prayer He taught the world to utter, 'Our Father.'

"When the church shall more truly comprehend and teach in simplicity this gospel of our relation to God as His children, not by virtue of some scheme of redemption, but because He made us; and shall relate itself to mankind in harmony with this glorious truth, then shall the day of the world's redemption be at hand. Then every new-born child will be held as being born into the church, dowered with more than all the tender love and thoughtful, watchful care that now brood over the cradles of the most favored of earth's children.

"How those who have gone out from the innocence of childhood, and wandered into forbidden paths of folly and sin may come back to God is clearly set forth in the parable of the prodigal son.

"Even from the lowest depths of ignorance and sin, whoever will take heed to the light that shines upon his pathway and persistently follow that light will, soon or late, attain the blessed consciousness that he is a child of God.

"It would be helpfully instructive, did time permit, to consider and set forth the relation which this transcendent truth of the unity of man with God sustains to the great and perplexing questions which perturb the civilization of the present century; but I can, on this occasion, do no more than to affirm that these questions not only can be settled by the light of this truth, but if our civilization is to outlive the century they must be settled in harmony with this central truth of the gospel proclaimed by Jesus of Nazareth—that we are the children of God, because He made us and stamped His own divine image upon our innermost being.

"May the Heavenly Father's benediction of wisdom and love so rest upon and abide with us that we shall return to our several fields of labor with increased moral and spiritual strength, with enlarged conceptions of our high calling as 'workers together with God,' and our hearts aglow with faith in God and faith in man as His child."

Then followed two-minute speeches by representatives of various organizations, viz.: M. B. Morgan of Vermont, representing the National Grand Lodge of Good Templars; Charles A. Mitchell of Oklahoma, representing the National Purity Federation; Joel Borton of Philadelphia, the Society of Friends; Miss Marie C. Brehm, the Presbyterian denomination; Mrs.

Catherine Lent Stevenson, the World and National W. C. T. U.; Miss Susie A. Stearns of Saratoga, the Young People's Prohibition League; the Rev. George W. Peck of Buffalo, N. Y., the International Reform Bureau; (Mr. Peck read a letter just received from the secretary of Mr. Andrew Carnegie, now in Scotland, sending greetings to the Congress). Mrs. Frances W. Graham spoke for the State W. C. T. U. Mrs. Effie M. Lambert was called on to speak for the "Y's," but said that the national secretary, Miss Rhena Mosher, was present, and would respond in her place. Miss Cora Frances Stoddard, of Boston, representing the Scientific Temperance Federation, also spoke.

RESOLUTIONS ADOPTED

At this point, Prof. John A. Nicholls, of Boston, acting for the committee on resolutions, presented the following:

"Resolved, that the Scientific Temperance Federation, in collecting and supplying the scientific facts concerning the nature and effects of alcoholic drinks and other narcotics, is meeting an essential need of the temperance reformation, and that the World's Temperance Centennial Congress heartily commends the Federation as worthy of the co-operation and support of all temperance organizations and workers.

"Resolved, that we appreciate the hospitality of the churches and pastors of Saratoga, as extended to the speakers and delegates of this Congress.

"Resolved, that we express our gratitude to the municipal authorities of Saratoga for the free use of Convention Hall for the past ten days.

"Resolved, that we thank the business men of Saratoga for their financial assistance in the arrangements of this Congress.

"Resolved, that our thanks are due the press of this and other countries for the uniform courtesy and extended notices which they have given both prior to and during the sessions of this Congress. We would especially mention the daily papers of Saratoga village, which have given up large space to the work of the Congress, and have shown such continued kindness during the many months that the work has been in progress. We would also particularly mention the 'Woman's National Daily,' which has honored us by sending F. W. Connor, a representative of that paper, to Saratoga, who has so admirably reported the proceedings of this Congress.

"Resolved, that in our opinion the results of this Congress justify the holding of a similar meeting at some convenient time and place, within the next two years, and that we request the Rev. J. H. Durkee, chairman of the present committee of promotion,

to undertake the work, bringing to his assistance such advisory associates as may be deemed best.

At the close of the meeting an invitation was immediately received to hold such a meeting in Washington, D. C.

"Resolved, that the delegates and visitors to the World's Temperance Centennial Congress hereby express their appreciation of the faithful efforts of the Rev. J. H. Durkee, chairman, and the men associated with him on the Committee of Promotion, in making this Congress a memorable event in this century of temperance victories."

This resolution was adopted with great enthusiasm.

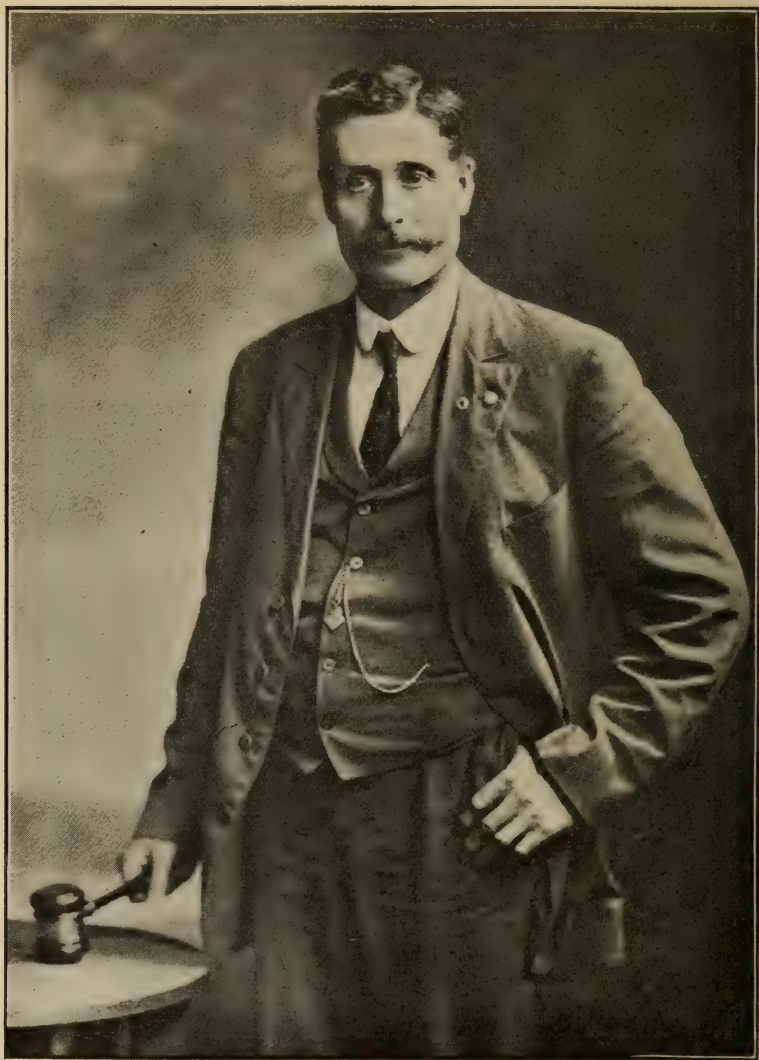
John Storr, a young man from New Zealand, was then introduced and spoke briefly, saying that he had heard more great and wonderful speeches during the past four days than in all his life before.

Mr. Durkee said that on account of the lateness of the hour, there was not time for any more speeches, but that he would simply introduce the representatives of other societies, so that the audience might see them. These were as follows: The Rev. Dr. Hill, of Massachusetts, the United Society of Christian Endeavor; J. B. Lewis, the Twentieth Century Pledge Signing Crusade; Mrs. Alice Barnes-Hoag, official representative from Montana; the Rev. Ernest A. Boom, the Acorn League.

\$125.00 FOR GAVEL

The Rev. C. H. Mead, D. D., then spoke a few words of cheer and congratulation on the great success of the Congress, after which Mr. Durkee announced that D. W. Emerson, of Emerson, Wis., would carry home with him both the beautiful gavel, which had been used during the Congress, and the Original Autograph of Dr. Billy J. Clark, having paid \$125 for the former and \$2.00 for the latter.

Mr. Durkee then offered the closing prayer, the audience joined hands and sung two verses of "Blest Be the Tie That Binds," and the Congress was adjourned.



D. W. EMERSON

CHAPTER XVII.

Exhibits

One of the very interesting and instructive features of the Congress was the Department of Exhibits. Several large rooms adjoining the auditorium of Convention Hall were used for this purpose.

The International Reform Bureau, of which Rev. Wilbur F. Crafts of Washington, D. C., is Superintendent, had on exhibition a large amount of literature, among which was a poster entitled "Alcoholism and Physical Degeneracy." This was compiled from the official posters that have been put into the cities of France, England and Australia, by the city governments, the purpose of which is to inform the people of the scientific testimony of the effect of the continued use of wine, beer or spirits, even though drunkenness does not ensue.

The International Acorn League had an interesting exhibit of leaflets for mailing, and stickers with brief and pointed passages on temperance, printed on gummed paper; also the Acorn League Song Book and Button.

The Scientific Temperance Federation, whose headquarters are in Boston, had one of the largest and most varied exhibits. This consisted of numerous pamphlets, books, posters, charts, etc., showing the effects of the use of alcohol not only on the individual, but on families and nations. Over a hundred of these were in foreign languages,—German, Dutch, French, Italian, Swedish, Danish, etc. The exhibit was in charge of Mrs. Transeau of Boston.

The exhibit of the Christian Civic League of Maine, in charge of Rev. H. N. Pringle, was also extensive and of great interest. If one had any doubts as to the prosperity of a state that has been for years enjoying the benefits of Prohibition, a visit to this exhibit must have gone far toward removing such doubts. Mr. Pringle stated that the State of Maine had suffered but very little from the "Hard Times" which were troubling most of the country; and surely the hundreds of photographs showing the condition of their beautiful villages, vast farms, great manufactories, quarries, fisheries, lumbering, magnificent hotels, stores, schools, churches, etc., gave ample proof of the

truth of his statement. One striking feature of this exhibit was the number of school-houses and churches as compared with that of jails and poor-houses, and Mr. Pringle explained that in many cities these latter were entirely empty.

Rev. J. H. Lincoln of Montgomery, N. Y., had in charge large and excellent pictures of Dr. Billy J. Clark and the three men most intimately associated with him in organizing the First Temperance Society, Rev. Lebbeus Armstrong, James Mott and Gardner Stowe. The same pictures showed the old Mawney House, in which the first meeting of the Society was held.

There was a fine exhibit sent from Germany, consisting mostly of charts and pamphlets.

The original autograph of Dr. Billy J. Clark, of which there are only two or three in existence, was also on exhibition, and this was purchased, at the close of the Congress, by Mr. D. W. Emerson of Wisconsin, who also captured the beautiful Gavel made from a rafter in the old home of Dr. Clark, which was used throughout the sessions of the Congress.

The National Temperance Society had an extensive exhibit, in charge of Miss A. E. Oldrey, showing samples of their books, pamphlets, pledge-cards, song books, and the three periodicals published by the Society,—The National Temperance Advocate, The Water Lily and Youth's Temperance Banner.

A Die, or Seal, of solid copper, used by the Sons of Temperance, and bearing the following inscription,—“Argyle Division No. 300, S. of T., Ins. Jan'y, 1848,” was also among the interesting things on exhibition.



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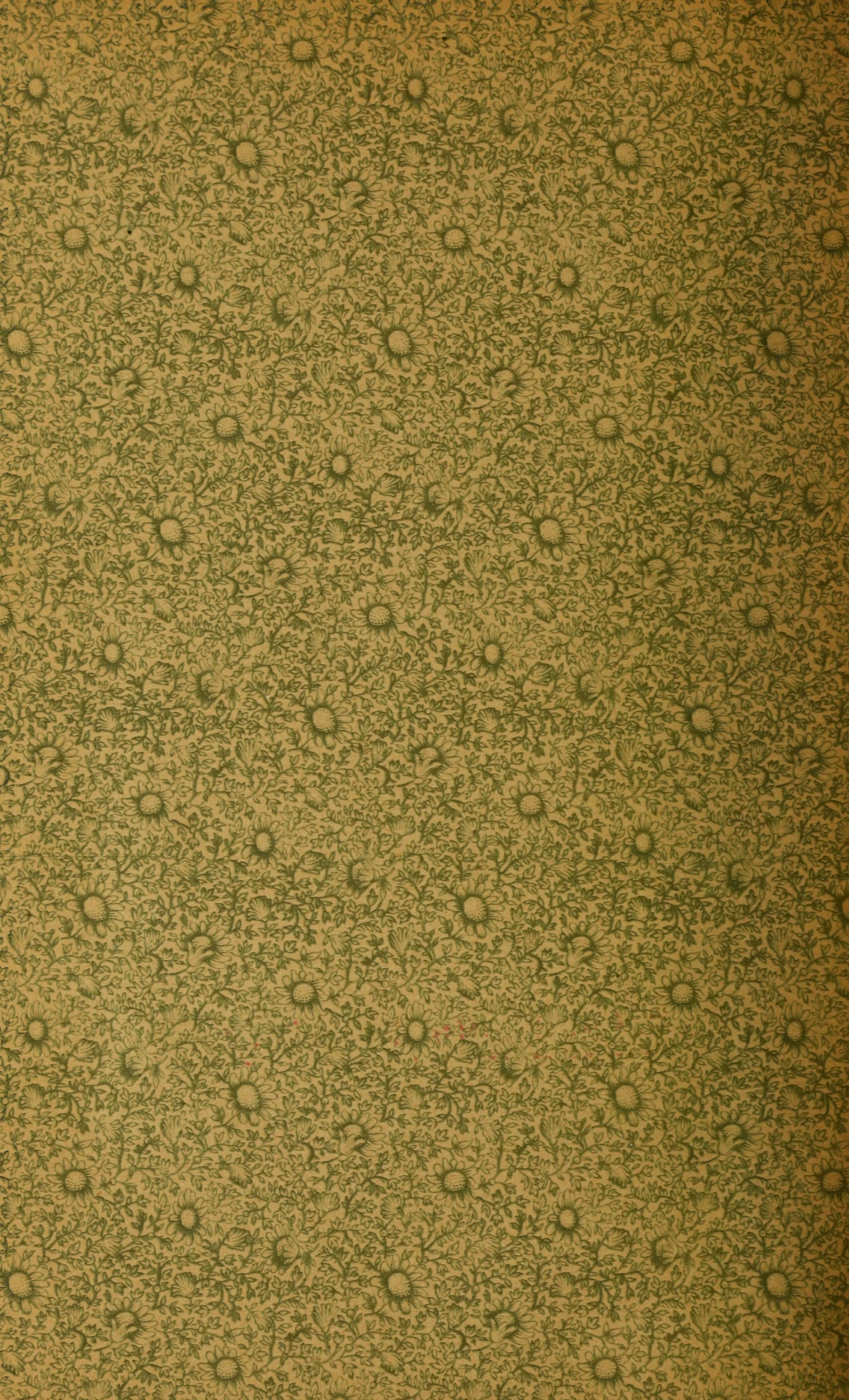
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